

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

FROM HERE TO HEAVEN  
By Telegraph.

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 14.

Some Corrections Concerning Development of Primates—Atoms and Their Aura—Points in Psychometry—Clairvoyance by Hypnotism, Stigmata, and Other Forms of Somnambulism.

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Many of the letters received from scientific men on varied phases of this investigation are quite interesting, but their views are usually limited to what is already embodied in current literature. The following letter, however, presents a point that is well taken, concerning the "development" of primates, as mentioned in Paper No. 9. The writer of that letter says:—

In No. 9, of "From Here to Heaven by Telegraph" we read:—  
"Where he [Dr. Wells] said: 'Mind you though, the primates are developing in number as we go along.' I asked if he meant by 'primates' the same as we mean by 'chemical elements.' He answered, 'Yes. Sixty-five are acknowledged now, and others are in doubt. You find very many more of them in man than you do in the lower animals.'"  
"I asked, 'Do you mean to say that they are developed in number, or increased in number?' In other words, are the new ones formed from the old ones, or by independent creation?"

"He answered: 'They are a natural consequence of the higher order of creation; in one sense, developed from the other primates or their courses from nature, as they are in their advanced stages, are able to gather from the elements already existing under their own peculiar form.'"  
In the beginning of his answer to the question, "What is a spirit?" in the same article, Doctor Wells says: "Matter is then the substratum of that which affects the senses. It has always existed in some form." The italics are mine.

Now here the Doctor admits that matter has always existed in some form, therefore that it is self-existent. He also admits the atomic condition of matter. Now in view of the fact that the atom is not divisible, and because of that fact is elemental in character, we wish to ask the Doctor how it is possible to increase the number of elements, or primates as he terms them?

Let the Doctor ponder this self-evident fact: That which cannot be separated or analyzed, cannot be produced by compounding; and then see if he can reconcile his statement that self-existent matter can increase the number of its elements by any process, be it evolution or otherwise.

That all of the self-existent elements of Being are not utilized in the production of objective forms upon the mundane plane of existence is undoubtedly true, and if, as it would seem reasonable, more of these elements are utilized in the manifestation of Being on the supermundane planes, that would not indicate that there were new elements being created or evolved, but only that, through the natural process of evolution a greater number of the self-existent elements were being utilized in the production of forms through which Being attains to a fuller expression of its inherent qualities. I am well pleased with this series of articles, but do not think so palpable an error should be permitted to pass unnoticed.

JOHN FRANKLIN CLARK.

On March 7th, 1888, I read the above letter to Dr. Wells, and he replied as follows:—  
"All matter has existed, it is true, from all time, but the changes matter is constantly

undergoing makes it possible to so change it that what exists to-day may not exist at all to-morrow as a separate identity. In the primates spoken of, the gentleman is right. It is only that more of them are used in the higher order of life. The idea that I intended to convey was that they were discovered rather than developed. A doctor does not always use as terse language as a professional logician, and I think we did not probably convey just the meaning we intended.

G.—Then when you said that nature had gone as far as she could in the physical development, and "the key note was struck," you meant that new elements were brought into requisition, and thus became operative in the development of material organisms. In other words, up to that time, those elements, so far as our plane is concerned, lay dormant and were one by one utilized as needed.

Dr. W.—Yes. Utilized is the best word. They existed always, but were inoperative until needed.

G.—I see better what you mean by "They are a natural consequence of the higher order of creation, in one sense developed from the other primates or their courses from nature, as they are in their advanced stages able to gather from [the] elements already existing under their own peculiar form." In the elemental and atomic condition of matter, I have further inquiries in progress. I get the impression that every atom has its aura or atmosphere surrounding it, and from this is developed what we call the soul of things. The psychometrist is susceptible to impressions from this aura, and is therefore able to read the past history of an object, by sensing or perceiving therein the record of the conditions through which the object has passed, and the influences that have been exerted upon it.

Dr. W.—Somewhat theoretical, and yet it is so claimed? For my part I have considerable misgiving on the subject, although I cannot positively declare that it is not true; for I am as yet in the infant class in physics. But I do know this: that in some to me mysterious manner every atom or collection of atoms carries with it its own life history, and the sensitive who can get himself away from his outer or animal nature, can sense or absorb the history as the impression is made upon his own aura and thus conveyed to his brain. But it seems somewhat strange to me that anything without either animal or vegetable life could have an aura, or anything resembling it. It is true that every grain of sand is a storage plate for light and life, if you please, but they are in themselves inert and only become a semblance of a living thing through impregnation. So if you would withdraw from them certain properties, for instance that which is absorbed from light, and certain chemicals varying with the particular kinds of earths or rocks, you would have as a residue, nearly a negative, inert mass; and I confess I am yet in the dark as to whether that inert mass carries with it an aura, and in that aura its history. I wish to say right here that I forgot to give credit in my remarks on the spiritual body, to my friend on this side, Thomas Gales Forster, he having spent much time in looking up this subject while in the body; and he tells me he was the author of a work called "Unanswerable Logic," and others.

G.—All right, Doctor, I will see to it that this be mentioned so that Mr. Forster shall have due credit.

Dr. W.—Yes, mention it, even if you have to do it in a separate article.

[The remainder of this interview was on the subject of "Government in the Spirit-world," and is reserved for the present. The following excerpt from an interview on Hypnotism is more apropos in this connection.]

513 Prospect St., November 16, 1887.

G.—..... Another question of psychology which it occurred to me to ask is this: In studying the effects of animal magnetism, upon those somnambulists who can be placed most perfectly in this artificial magnetic sleep I find that they can, and do frequently go in thought to distant cities, and properly describe streets, houses, furniture, people, etc., where neither they nor their magnetizer has ever been. They have all their senses with them; can taste any article to which their attention is directed, though it be boxed up tightly and miles away; can smell the medicines on any particular shelf in a distant drug store, though the bottles be corked and covered with sealing wax; can feel all the drygoods in a given store, and tell accurately its material and fineness; can hear correctly the conversation that may be going on wherever they may be directed to go and listen; can exercise all these senses in a degree superior to what they could if awake and present at those places; and in addition to all their senses highly improved, they possess others, such as reading the thoughts, detecting emotions, and discovering the secrets of friends or foes. Uneducated persons have in this condition accurately described the diseased organs of a sick person at a distant place, and in their diagnosis have used technical language that they never heard, and have given the scientific names of things which they did not know existed. Can you throw any light on these common but wonderful things; and is there anything in them analogous to your means and methods of operation?

Dr. W.—That is a very complicated question, but yet not too verbose for what you want to express. You ask a question and then explain it, at the same time leaving it for me to answer.

G.—Yes, Doctor, I explained the question for the benefit of the public, that they may see the more clearly all that your answer does answer.

Dr. W.—Will the general public believe your proposition?

G.—They are compelled to believe it, Doctor, for those cases are on record in large numbers, and are repeated by good mesmerists very frequently. They will believe anything rather than spirit communication.

Dr. W.—Very true. But the moment they admit this, they will be getting out of the frying pan into the fire. The question is more easily answered than you might be led to suppose. Granting that your premises are all correct, your statement clear and logical, it simply hinges on this point, as to how the hypnotized subject does what he does, and through what agency. Now it is simply spiritual agency in either case. It matters not whether the spirit be entirely freed from the physical body, or only temporarily liberated, so that it loses, to a certain extent its physical sentence. When such things as you have enumerated transpire, you will invariably find that it is attributable to one of two things: either the hypnotized subject has, from his physical release, been permitted to go away from his body, and taste and hear or smell those objects or else, being for the time himself a spirit, he can get in rapport with a disembodied spirit, and that spirit goes and performs those remarkable things and comes back and imparts the intelligence to the hypnotized subject, and he, under the influence of the hypnotizer, can impart it to others. Nothing very wonderful about it when you understand how it is done.

G.—So Columbus said about making an egg stand on its little end: "It's easy enough, if you only know how," and he knew how. That some of these hypnotized subjects do actually make the journey, seems to be indicated by the fact that they will often describe scenes and incidents on the way there and back, and upon inquiry it is found that those incidents did actually occur at that time and place. Also they will sometimes take on the most grotesque expression of countenances, as if they saw some very ludicrous performances, and perchance a little farther on their features will be full of pity and sadness as they stop to witness some death-bed scene. Now with regard to stigmata. There are those who can put themselves into any mesmerist or magnetizer, they go sailing away on the wings of thought, to return at their pleasure, and to all intents and purposes they are just as free as though disembodied. How do they accomplish their release?

Dr. W.—Some spirit helps them out of the window.

G.—You mean the windows of the physical body.

Dr. W.—Yes. And there is a magnetic cord that is never severed until death. Through this the features will always show the emotions more or less.

G.—Dr. Webster [A spirit doctor who has communicated with me through the medium of Mr. Rowley's telegraph instrument, but more frequently through a clairvoyant medium, Mrs. S.—] has given me some information concerning this cord, which, as I understand it, is, as it were, the umbilical cord of the spiritual body. He says that after dissolution, the body should not be moved for about four hours, because the spirit usually requires about that time to draw from it through this magnetic cord all the elements of the spiritual body, and that the process of re-organizing the spiritual body can be so much more satisfactorily carried on, if the physical body is not disturbed. He says that sometimes the spirit is a long ways from the physical body while this is going on, and sometimes near by.

How is it usually?

Dr. W.—It is generally only a few feet.

More anon. H. D. G.

THE SPIRITUAL BODY.

The Editor of the Religio-Philosophical Journal.

I have been very much interested in the series of articles lately published in the JOURNAL entitled "From Here to Heaven by Telegraph," and hope they may soon be published in book form. I would suggest to the author that, in his book, he supplement the letter-press with illustrations, as the uninitiated will thereby be greatly aided in understanding the *modus operandi* of his telegraphic apparatus.

While many interesting ideas are imparted by spirit Dr. Wells, the most important, as it seems to me, is given in paper No. 11, published in the JOURNAL of March 10, in regard to the spiritual body. He says:

"We live spiritually much as your plants live, in this sense, that we absorb from our surrounding environment such an element as we require, and take it up by absorption; but not exactly like them, for they absorb through the roots, while we take it from every part of the body just as it is needed, each part in this respect being a law unto itself. In other words, the spiritual body is an absorbing body and capable of feeding itself from without just as perfectly as its counterpart, the physical body fed itself from within from the food taken into the alimentary canal." I might compare it to a physical body turned wrong side out.

To the question whether the spiritual body has anything corresponding to the physical organs, Dr. Wells answers:

"The answer should be almost inferred from the other. There being no necessity

for circulation of blood, there is no heart. Oxygenation being unnecessary—as there is no blood to oxygenate—lungs are unnecessary. There being no waste to eliminate, the excretory organs are unnecessary. Now I have told you what we don't have; I might say that the *inner body is devoted to sensation*. There is, if you will understand it better, a spiritual nervous system connecting with the spiritual spinal cord, which is directly in the centre and protected on all sides alike, and not crowded back and enclosed in a bony conduit as it is in the human anatomy, to give room for the vital organs."

The portions I have italicized would seem to indicate that the spiritual body is a total reversal of the physical. That is:

1. What is visible to the physical eye is invisible to the spiritual eye, and vice versa.

2. What necessarily appertains to the physical body is lacking in the spiritual body, and vice versa.

3. What is external in the physical body is internal in the spiritual body, and vice versa.

If this is a correct statement, certain very curious results follow:

1. The visible disappears, and the invisible appears. In other words, the physical decays and returns to the earth, while the spirit, invisible to the physical eye, steps out from its earthly abiding place, and becomes visible to the spiritual vision.

2. All that was necessary to the merely vegetative existence of the physical body is eliminated. That is, the heart, stomach, lungs—the vital organs, with their appendages—which were necessary for the sustenance of the physical body, disappear, and in their place are spiritual faculties which now are unobstructed in their action, and which take the place, so to speak, of these physical vital organs.

3. The external and internal, as to their functions, change places. That is, what was external in the physical body, viz: the skin, with its myriad nerves of sensation, becomes internal, in the spiritual body; while the office of the vital functions—lungs, heart and stomach—is filled by the external of the spiritual body, which serves as the medium for the absorption of nutriment from its environment.

This would seem to exclude the head, with its contents, the brain and its appendage the nervous system. But a little consideration, I think, will show that the spiritual body is not without a head, whatever other parts of the physical economy it may lack. The head is the container of the brain, the organ of the mind, the means by which and through which the spirit comes into relation with the world external to itself. The special senses are the windows through which the spirit looks out upon the outer world, and from this outer world through the same senses receives impressions. The head is said by a thoughtful physiologist to be "one man set on another man's shoulders,"—evidently a perception that the double nature of man—physical and spiritual, is typified in this double structural form.

It may be urged that, as the spirit does not need to eat food to sustain its spiritual body, therefore it has no use for a mouth, under the inference from Dr. Wells's statement that those organs which contribute to the life of the physical man are lacking in the spiritual body. In reply to this, it may be pointed out that the mouth performs a double office, namely, to receive the bodily food, and to serve as the organ of speech, the means of spiritual communication among men. It may well be that the mouth of the disembodied spirit will never be required for purposes of mastication and deglutition, but it certainly seems probable that the means of communication which have served the spirit so well here will hardly be entirely discarded in a future state.

M. A. CLANCY.

Washington, D. C., March, 1888.

CLEVELAND, March 19, '88

The above letter was sent me by the editor for any additional remark. I read it to Dr. Wells, and said:

G.—Now, Doctor, if you wish to add any word to this, you have the opportunity. Whether I say anything or not will depend on what you say.

Dr. Wells.—I am always loaded.—[Interruption of twenty minutes.]

G.—Now, Doctor, we are ready to receive the shot.

Dr. W.—All right, if it don't prove to be a blank cartridge. I only have a word or two of comment to make about it. (The communication, not the shot.) With us, form is not necessarily permanent, as we have already stated in former communications. As we have stated heretofore, the spirit can assume almost any form, even that of a dove, as Bible readers will no doubt agree with me. Now the query will arise, that if condensing the spiritual into so small a compass as a dove, how it could feed itself by absorption. The fact is we do not change at all. When I speak of changing form I mean that we change our visible form, visible to subliminal denizens, but not to ourselves; and like the ventriloquist who makes a wooden man talk, we so condense matter as to appear through it in whatever form; and like other ventriloquists who keep themselves hidden, the spiritual body is there just the same, but as our friend has truthfully remarked, it is invisible to the physical senses. So that it is necessary to qualify my first assertion that we can change form at will. I shall qualify it so as to make it, *apparent* form as viewed by physical beings. In regard to the head, that organ being necessary for a spiritual

brain, it is present with a spiritual body; and as far as mouth and nose and eyes are concerned, they are wisely preserved intact so that friends may readily recognize each other when in spirit life, and not have to depend upon spiritual mind reading to know whether a given individual is your Brother John, or the King of the Cannibal Islands. I see nothing particular to find fault with in so fairly written a—well, I hardly know what to call it. It is not a criticism nor a eulogy, but comes more nearly being an explanation or supplement to our article referred to. By "our" I mean the good Professor G., and myself.

As time and opportunity permit, I shall inquire further into the spiritual anatomy, spiritual physiology, and spiritual hygiene of the spiritual body. "Contamination" indicates some sort of spiritual suffering or degradation which I desire also to further investigate. I am impressed with the idea that the spiritual form and countenance, for instance, vary and improve with the advancement of the spirit itself; so that with them as with us, one's outward appearance, rightly understood, is a correct index to his character. H. D. G.

DR. WELLS AND SPIRITUALISM.

A. the Editor of the Religio-Philosophical Journal.

In the JOURNAL of March 10th, 1888, the article "From Here to Heaven by Telegraph," Dr. Wells is reported as stating that a disembodied spirit has got neither heart nor lungs. Has he gained his knowledge of the anatomy of a disembodied spirit from the dissecting room, or is his knowledge an opinion not based upon any absolute evidence? Science teaches that each particle of matter is composed of smaller particles in two distinct forms or degrees of density; one form is termed positive, the other form negative; or one form is termed spirit matter, the other form physical matter. The human body is composed of particles of matter in two distinct forms or degrees of density; one form is termed spirit matter, the other physical matter. The heart of a human being is composed of matter in two distinct forms or degrees of density. One form is termed the spirit heart, the other the physical heart. Now the question arises, why is a heart necessary for a spirit body when incorporated with physical matter, if a spirit heart is not necessary for the existence of a spirit body when separated from physical matter? or what becomes of the heart of the spirit body after death, if a disembodied spirit has no heart? J. W. CURTIS.

St. Louis, Mo.

THE ANSWER.

CLEVELAND, March 16, 1888.

Having read the above letter to Dr. Wells, I submitted it without comment and immediately received the following:

Dr. W.—If a physical man wears a hat and coat and boots and they are positive and negative matter also, then what becomes of the spirit of the boots and hat and coat when they go over the line into the sweet by and by? Or, again, if our friend has had teeth in childhood and now is toothless, what has become of his spirit teeth? and can he still masticate physical food with them, or are they still remaining in *statu quo*, waiting for some spiritual food to masticate? Also the temporal and masseter muscles are used for mastication by our friend as yet. Now, then, does he still use the spirit muscles when in the land of spirits? Does the born babe draw nourishment from the placenta after it is born, as it did in its mother's womb? Verily, according to our friend's theory, that placenta must have an existence somewhere, and spirit existence; but of what earthly or spiritual use could it be?

I tell you, theories are as thick as spring poats; solid facts are a little less numerous. I think I know something about myself, being myself a spirit. It seems to me I can judge whether I have within my bosom, a real, palpitating spirit heart or not, better than my learned friend whose letter has been read to me.

We only require here such things as are necessary for the preservation of our—

G.—But, Doctor, that is only a truism, that "we only require such things as are necessary."

Dr. W.—Yes, but I was going to qualify that by saying that we have nothing for which we have no use. If we assert, and assert truthfully that a heart and lungs are not necessary, then we would be going beyond the point where necessity begins, by bringing with us even the ghost of those earthly organs.—WELLS.

The question of necessity is one of great depth and importance. Some of the finest debates I have ever heard were held in my classes in logic, on the question of necessity and actuality,—which is the antecedent? In other words, is a thing necessary because it is actual, or is it actual because it is necessary? H. D. G.

Botanists assign various dates to the birth of the giant trees of California, or sequoias, as they are called. It has been claimed that the yew lives a thousand years, and even this age was thought to be incredibly great; but to the colossal patriarchs of the Californian forests must be assigned an age far exceeding a thousand years. Among the various estimates of their age the least is 1,800 years, and the probability is that even this figure is much too small, some placing it at 3,000 years.



For the Religio-Philosophical Journal.

## PHENOMENALISM VERSUS CULTURE.

Genius and Learning Opposed to the Formulas of Spiritualism.

JESSE SHEPARD.

What a mistake to suppose that genius receives its inspirations without a due amount of profound thought, learning and experience! We are living in an age of peculiar teachings and theories in regard to the intuitive processes of the mind. Thousands of seemingly intelligent persons suppose that genius has nothing to do but to sit down and dash off ideas with the pen, the brush, or the chisel without study or application of any kind. I used to believe this kind of nonsense until I undertook to search the histories of certain great musicians, poets, and artists, and found that not one among them achieved lasting distinction who did not apply himself to profound thought and serious work. In one word, they were all strictly individualized. The idea that genius is a machine for the grinding out of some piece of perfect work, is one of those demoralizing notions which have gained a firm footing in some quarters during the past two decades, through the teachings of ignorant lecturers and writers, who, possessing no culture themselves, do not wish to admit it in others.

But let us glance at the life and the methods of genius, beginning with the immortal Mozart. How many times have I heard it said that Mozart composed his music wholly by inspiration, and that he never took the trouble to apply himself to study. During the rehearsals of Don Giovanni at Prague, in a conversation with the chapelmaster Kucharz, he remarked in reply to praises of the new work: "People err if they think my art has cost no trouble; I assure you, my dear friend, no one has taken such pains with composition as I. There is hardly a celebrated master in music whom I have not carefully, and in many cases, several times, studied through." Here we see application, patience, and judgment. Instead of turning out so much machine work to order, Mozart was obliged to apply himself according to the law of creative power and necessity. His inspirations came after his intellect had been properly prepared and fertilized by competent training and culture. Look where we may, these examples present themselves in all phases of intellectual greatness. Beethoven was a close student, not only of music, but of nature and philosophy, never lapsing into idle habits or indulging in frivolous gossip. His art was nourished and developed under the most rigid rules of discipline and training, his intuitions were developed from the depths of profound feeling and emotion, his inspirations from a consciousness of immortal melody and song within him. This great soul knew himself. He did not guess at his genius or his mission, but being convinced of his creative power, labored with an eye single to the development of his gifts. Ordeals terrible in their depth, compassed his soul and body, while every throes of mortal agony enveloped his being in passions mute with despair, beyond the power of words to utter. Here was one of the most remarkable examples of the self-consciousness of genius that the world has ever known. Afflicted with deafness, this musical Titan still continued to compose, without being able to hear his own music. What a spectacle, Beethoven conducting an orchestra through symphonies of his own composition! Imagine a blind actor playing Hamlet, or a sightless Rubens painting a masterpiece. "What humiliation," he says, "when some one standing by me hears a distant flute, and I hear nothing, or listens to the song of the herdsman, and I hear no sound. Such incidents have brought me to the verge of despair—a little more, and I had put an end to my life. One thing only, art—this restrained me. I could not bear to leave the world until that was accomplished which I felt was demanded of me."

Dante in poetry, one of the few possessed of genius, consummate, comprehensive and universal, was fully conscious of his divine gifts, from the least to the greatest. Here again we see learning, application, wisdom, both spiritual and political. Dante was acquainted with misery, sorrow and tribulation, the passports to victory and immortal fame, but with all his suffering he did not forget that he was superior to the base elements around him, superior to every low condition of circumstance and necessity, superior to all degrees of contemporary envy and malice. The sun did not rise in the heavens of Italy with more serene assurance than the consciousness of power impelled the pen of this greatest of all his countrymen. We can find no trace of unconscious machine work here. The man knew himself better than his ignorant and malicious contemporaries knew him. The world to him was serious and sorrowful, full of passion and pain, vainglory and grief. His inspirations, tempered by philosophy and religion, sprung from the depths of despair like a fountain of healing balm bubbling from the bowels of eternal night. What infinite tenderness and compassion, mingled with inexorable fate, finite and awful! Learning and love, two mighty elements when brought together, illumined his mind and softened his heart, while over all flowed a mellifluous stream of inspirational outpourings, the union of song and sentiment in his soul, the united effort and effect of poetry, art, music and philosophy massed in a single individual.

Dante gave no time or thought to guess work. With him everything in the world was significant of something to be learned, spoken or accomplished. He did not deal in the chance pastime of psychological interpretation, but was a perfect one with himself, a living, moving thinking, entity, inherently conscious of his physical and spiritual environment, and above all, ever conscious of his lonely, desolate life, silent passions and pangs of unutterable sorrows.

A wanderer in his own country, reduced to poverty and wretchedness among his own people, his miserable existence in the social and civil world was not a result of misappropriation of talent on his part, but misunderstanding, injustice and mercenary mediocrity on the part of those in power. Far from waiting and watching for some influx of external thought to move and inspire him, Dante contained in himself every element requisite for the expansion of the highest genius, by methods of expression the most simple, subtle and sublime. The mission of this man was not to dazzle and bewilder by phenomenal bursts of psychic mysticism, but by progressive unfolding, laborious and painful, he made intuition and feeling one with learning and experience. Dante did not cultivate trances, and ecstatic flights of the spirit. This life with its appalling realities, its bitter disappointments, its ambitions, failures, forlorn hopes and false prophecies, held him down to reality, and made his spirit acquainted with the vices and vanities of the human heart, forbidding him to forget for a single moment where he was and what he was doing.

Genius is the one thing in this world that never loses its consciousness of being. Only inferior entities are subject to mesmeric passes, unconscious trances, and mystical peregrinations of spirit. We recognize in the calm demeanor of the subdued and cultivated intellect that prerogative of personal distinction, spiritual affluence, and characteristic repose, which assures the critical observer that whatsoever is said or done will be something to be remembered and respected.

Heed not the utterances of the unconscious condition, if they proceed from an ignorant mouthpiece. Nothing is more difficult than for the non-critical to decide between the facile productions of the sky rocket sophist with his theories and speculations, and the philosophical thinker, with his facts and experiences culled from a life time of studious thought.

It is this lack of discernment in the masses that breeds mob rule, and causes many good people to lose their heads, mistaking the loudest and most brilliant talk for the most profound and profitable learning. And yet we are reminded every day of some new child wonder, some fresh discovery in juvenile oratory, some wonderful mental phenomenon brought forth from the backwoods of society, to soothe the ear, fascinate the eye, and capture the reason of the most critical and cultured. These intellectual puppets are piled with questions often trivial, more often far beyond their conception, but answered nevertheless, and always in accordance with the superstitions of the majority of the audience. The word genius is freely applied to these freebooters of learning and art, the sentimental and emotional masses never once stopping to analyze the true meaning of that grand term. Hence we have musical geniuses by the hundred who are second Mozarts, dramatic geniuses who surpass Rachel, poetic geniuses who equal Byron, oratorical geniuses who eclipse Cicero and Cæsar. Take notice, however, that in spite of the clamor and clatter of the populace over these wonderful specimens of intellectual power, not one among them ever rises beyond the confines of mediocrity. Many of them do not pass the threshold of local obscurity, ending their days among the ill-advised friends and inexperienced admirers who first raised the cry of genius in their behalf. The world is as ignorant to-day of what constitutes real culture as it was a century ago. The absurd errors so many fall into concerning the elements of true greatness may be accounted for by the thousands of trashy books written under the guise of inspiration, reform, and kindred topics.

Ask the people who attend these inspirational lectures and who read these books what they know about Mozart, Beethoven, Wagner, Dante, Angelo and a score of other immortals, ancient and modern, and stand back aghast at the ignorance you will see displayed. The trials, the misery, the silent patience, that most precious gift of genius is unheard of in these days of scientific cant and surface bluster. At present it seems to be enough to rise in the crowd and declare oneself capable of entertaining the rabble with a song, or sermon or a sarcasm, to be voted original and great. That exquisite polish put on the face of learning by the meditative and receptive mood which we see written on the brow of Dante, Angelo, and Beethoven is almost unknown, in many instances undreamed of, by the followers of latter day phenomenalism. Write, speak, sing, act, accomplish and get money. Do something and make a little noise, be talked about, and set a price on yourself—this is present fame, all the glory individuals demand and the people expect to bestow. Is it any wonder that the thoughts and deeds of so many so-called geniuses are relegated to obscurity as soon as the tomb closes around their mortal remains? The books we read, the sights we see, the examples that are set before us bespeak, for the most part, the vulgar pen of fashion, frivolity, and false culture, where, between the noble horse and the docile donkey, the mediocrity of the mule causes the hardest kicking and the loudest braying. Never in the history of modern times has the world witnessed so much science without sentiment, so much sentiment without real culture.

Bacon, Leibnitz, Pascal, Voltaire, coupled science and philosophy with literature, poetry, and art. Never till now has the abominable phantasmagoria of modern science forced its way into the precincts of religion and art, and in a brazen armor of brass marched its sophistical phantoms in array against the beautiful and the true. Science is degenerating into a superstition, and religion into a fashionable farce. Since Victor Hugo, George Eliot, Emerson and Carlyle passed away, the last links seem to have parted that held the age of poetry, culture, and ideal refinement to that of the present. It is now the practical, the realistic, the rude conflict of the physical with the spiritual.

The science of the present day is shocking on account of its gross materiality, while on the other hand religious and speculative sentiment runs riot in a maze of magnetic and metaphysical hallucinations, fascinating even to the one-sided scientist who often falls a prey to the seductions of the new psychology.

There never was a time when an intimate acquaintance with the works of Goethe was so necessary as now. The superlative intuitions of the German philosopher taught him that the world would go away without the union of science and art. Dante's genius was supernatural and spiritual, unfitted for the intellect unacquainted with the sorrows that force song or the divinity of silence suffering. His genius and his temperament are not to be studied through the magnifying glasses of modern scholarship, to be gazed at daily in the different parts, and committed to memory by degrees like lessons in grammar or mathematics. He must be taken as a whole, understood and appreciated without application, comment or controversy. The mind that is not co-equal with Dante's in a psychological sense, cannot grasp his mission and his meaning, and all study is useless. In this case the broadest culture is essential from the first. An inborn sense of refinement, an exquisite, innate taste, is necessary before he can be approached with comprehension and satisfaction. Goethe on the other hand, although mystical and metaphysical, may be approached by degrees by study, by meditation, and by philosophy.

If Dante requires a nature ripe in artistic and poetic culture, Goethe's admits the student who is partially formed and waiting to step higher. The scientist can linger in the paths of the German poet and cull some new design of nature and art at every turning. Again in this instance we see the results of proper training in all branches of literature and art. Goethe, like Mozart and Wagner suffered nothing to interfere with his studies and his meditations. The genius, like the diamond was there, but it required the polish of time and patience. Years of mental suffering passed before his mind was ripe for immortal work. What a picture and lesson are here presented to the army of speakers, writers, book makers and theorists

whose lives have been smiles, and whose every act is the signal for the opening of pocket-books. The belief that genius is growing more common seems to be taking deeper root in the mind of the ignorant every day. The masses, gauging the amount of genius by the amount of financial success, applaud the one whose books sell the fastest, while mechanical invention takes rank with the transcendent wisdom of an Aristotle, a Socrates or a Shakespeare.

Into the hands of every young student I would put Goethe's Wilhelm Meister, with the injunction to read it carefully every day for five years. I would do this to teach them the true meaning of culture, so that if they have it not themselves they may readily recognize it in those who have. An ignorant man may be taught to know what constitutes superior intelligence in others, if he be properly trained. Nothing is so demoralizing in a community as the rule of the man of mere power without thought.

But there is another evil felt and seen all over the land to-day. It is the public speaking and teaching of the young, unbridled, untutored, unsophisticated individuals, who, possessed of great facility of expression and improvisation are ever fertile in the answering of questions. Not many years ago these public teachers were ashamed to fear their spiritless brethren might condemn them for knowing too much on their own account. It seems incredible that in this age we should have a system of belief that counsels and upholds the utter ignorance of those who minister to the spiritual wants of a large portion of our leading people. With these teachers and their followers, the poets, musicians, painters and philosophers are known only by name. It never occurs to them that it would improve their minds and manners to commune once a day even once a month with the writings and the works of genius. The mystical phenomena of the trance is daily presented to admiring and gaping crowds whose sole interest centres on the number of startling statements put forth by the orator, without reference to the verification of such assertions by the facts and figures of science and history.

It is not in the nature of things that this kind of madness can go on much longer. There is that in the human nature of the present which is only waiting for efficient teachers to throw off the mask of shams and show and put on the garments of a righteous religion made glorious by the generous light of artistic culture and philosophical thought. The present age, with its psychical manifestations, its mania for psychical manifestations, and its seeming decadence of good taste and sound judgment, looks, at a hasty glance, like the realization of pessimism, pure and simple. It is one of the turning points in history when the insecure and the speculative in thought sway the minds of the millions. The wheels of progress are clogged in the slough of mystical doubt and scientific uncertainty, into which have poured the muddy streams of a score of superstitions from the head waters of many climes. For the first time in ages we have the sad spectacle of science aiding and abetting a system of spiritual magic, analogous to the practice of medieval black art. Eminent men, under peculiar illusions of sight and sense, countenance and applaud the freaks and follies of certain psychical performances, often so grossly vulgar as to appear indecent.

In London, a distinguished chemist investigates the claims of sensuous immortality by the mandolin antics of a half nude female, who permits herself to be handled, weighed, and balanced on scales, for the good of humanity and the glory of science. The true artist, living and moving in an element of undiluted truth, between the idealistic and the real, seeing with eyes unbedimmed by illusive mists, hearing with ears attuned to heavenly harmonies, takes no part in these proceedings. His business lies not with sensation and passing conceits, but with principles which abide in the world for all time. The only incentive genius knows is the love of art, conscience, and the moral good of all. It does not wait for daily proofs of immortality or phenomenal manifestations of unknown forces. For this reason it is fitting and proper for those whose sentiments, judgments and actions are below the level of actual talent, to be content with what genius has done for us, to study its works, to memorize its methods and its maxims. To depend on the mutterings and ministrations of callow conceit, to inspire a love for the beautiful and the true, is like returning to mythology for the consolations of religion. There is no such thing as inspiration, without a mental receptacle commensurate with its high worth and dignity. Society may look in vain for men and women of limited capacity to lead it to higher aims and acts.

The individual who essays to become a teacher must first become acquainted with the true meaning of art and philosophy. Watch that professor of ethics closely, who harps on a single instrument attuned to a single melody. You will find him lacking in the law of completeness and harmony; his praises of the great will be partial, his taste bad and his judgment unsound. A wretched and beggarly disquietude prompts men to seek daily some new key to the mysteries of the ages, under the poor plea that science demands it and humanity needs it. This was not the manner of the immortal intellects the world has known from the beginning. They needed no stimulants to meditation and work, beyond that freely supplied by nature and their own inherent consciousness of being and doing. Learn from Mozart, from Dante, from Beethoven, from Schiller, from Hugo, George Eliot and a score of others, that this life is not a psychological farce, acted by puppets on the stage of ignorance and superstition. Get learning and understanding, seek the company of cultured intellects, refuse to accept the sensational developments of ecstatic conditions, in lieu of the instincts and inspirations evolved from the secret recesses of your own soul. The ordeals of life are not intended as a weight, but as comforts in disguise; the revelations of nature were not intended for mystical merrymaking, but for a higher reverence for all that is grand and beautiful in the universe.

For the Religio-Philosophical Journal.  
Where is Jesse Shepard?

HUDSON TUTTLE.

Mr. Shepard in his essay on "Phenomenalism versus Culture," expresses some strange conclusions, and confounds terms which represent widely different meanings. His article, if applied to genius and culture, against ignorance and pretension, would not call for any special criticism. Yet even here no one has ever denied the claims he makes for the necessity of great and unsparring labor in the achievement of valuable results. Mr. Shepard in the above article shows how much more accurately he might have written, had he practiced the precepts he so

strenuously advocates. It is not at "Genius versus Culture" he aims his blows, but at all the claims of Spiritualism, that the intellectual efforts of sensitives or mediums may be greater than they are assisted can produce.

The leading Spiritualists have always advocated the necessity of the medium being on the plane of the communications, either normally, or brought up there by the exaltation of his faculties. Mr. Shepard has in a series of articles taken special pains to belittle and degrade Spiritualism. What his object in so doing is, is not apparent, unless it be the atmosphere of his villa and the influence of the social and religious elements that he there brings about himself. If he has read, as he advises others to do, "Wilhelm Meister," every day for five years, that might be a leading cause, and if his hatred of modern science, which he fails not to sneer at as an "abominable phantasmagoria," has led him away from its knowledge, that would be another and greater factor in accounting for his random statements. Poetry, music and art are not everything, and it is not a special disgrace to this age that "mechanical invention takes rank with the works of Aristotle, Socrates and Shakespeare." The invention of the steam engine as applied to the countless tasks of modern life, of the telegraph and telephone, the electric light, and coming electric motor, plays as important a part in civilization, the advancement of culture, by providing the time and means, as Shakespeare's Dramas, or Goethe's "Wilhelm Meister." The world could get on without the poetry far better than without the inventions.

It is all true of the unceasing labor of genius, but there must be something else than mere labor. Ten thousand children have had equal advantages with Mozart or Beethoven, yet some have been able to play while mere children, before they had received any training. That Beethoven could write music which has astonished the musicians of the world ever since his day, though totally deaf to sound, and was able to conduct the rehearsals of his magnificent creations, ought to teach a lesson of a higher order of inspiration than comes of mere drill.

Science is trained culture, exact experience, exactly recorded, and any other use of the word is misleading and unwarranted. Science is what is absolutely known, and hence cannot be called an "abominable phantasmagoria" with truthfulness. The world demands all that "mechanical invention" can give; it demands clear and explicit statements, after which it will receive with delight the gifts of music and art. The rude speaking, the imperfect attempts at writing, the trashy books, the "mutterings of trance," the running after phenomena by "scientific men," may call forth a smile or a sneer from the cultured, but all have a place, and although there is, contrary to Mr. Shepard's assertion, more culture and refinement to-day than in any age of the past, there is also a great number putting forth every effort to gain knowledge and advance to higher grounds.

There are Aristotles, Socrateses, Dantes, Goethes, Mozarts and Beethovens, with their schools, disciples and "culture," and the world leaves them all after ages and ages of following, for the muttering of trance, the movement of a table, a scarcely audible rap, and reads the "flashy" books purporting to be written by inspiration! What does it mean? Want of culture? Mental degradation? Rather is it not because humanity knows its own needs, and demands a knowledge of future life, more earnestly than superior culture? In this respect Spiritualism is like all great movements, which invariably draw to themselves in the beginning a class of earnest, active but untrained thinkers. Take Methodism as one illustration, for space forbids more than one. The early church regarded learning with contempt, and the uneducated backwoodsman became an exhorter, preacher and a leader, depending wholly on the spirit. This is entirely changed now. The preacher is college trained, yet who dare assert that the cultured preacher of to-day has more influence than the zealous pioneer, earnest rider, fall of the inspiration of his mission? These uncultured preachers brought the Methodist church from a despised handful of zealous souls, to its present leading position, and have given it the vast influence it wields.

There can not be too little of fraud or deceptive mediumship, but any and all phases of true mediumship have their place. We have not a tithe enough of manifestations, and these we can never outgrow. Individuals in their enthusiasm may be overwrought, and unbalanced, or drawn to one side, but all this will right itself in good time. What is puerile now may develop into something worthy and enduring. Spiritualism has a vast, broadening future before it. What it has most to fear, is from its pretended friends. Mr. Shepard has always been understood to be an advocate of Spiritualism. He has been for many years before the public as a medium. The entire spiritual press, in this country and Europe, has sounded his praise. This was not because his musical recitals were so very extraordinary, for they have been severely criticised by experts, as severely as Mr. Shepard criticises the oratory of other mediums, but because of the proof afforded of inspiration. He claimed, or the claim was made for him, and endorsed by him, that he was absolutely ignorant of music, had no education in that direction, and was used as an instrument in the hands of exalted spirits.

The value of his musical science depends on this claim, granting which, the performance has great value as evidence of spirit intercourse. Never having attended one of Mr. Shepard's seances I cannot speak from experience, but in 1880 Mr. Shepard came to the residence of the celebrated medium, Mrs. H. H. Crocker in Chicago, with whom my daughter, Mrs. R. S. Bonheur Crocker, was then stopping, and begged the privilege of holding a series of seances in her parlors, saying that he was in depressed circumstances, so much so that he had been obliged to pawn the "fur coat made of 3,000 Siberian squirrel skins," given him by a celebrated Duchess or Countess, whose name has escaped her memory. The privilege was accorded, the recompense being the opportunity afforded to observe the manifestations. The series of seances were held, and strange and unaccountable phenomena nightly occurred. He was very particular that only twelve, or at most fourteen persons should attend, charging \$2 each for the evening. He seated the members carefully, and requested them to join hands. He tacked shawls over the heavy shades, locked the doors himself, so that the rooms were in absolute darkness. He then explained that he was controlled by a band of Egyptian spirits, the leader of whom was a grand spirit who lived on earth when the pyramids were young, and who gave what was then, and has constantly been Mr. Shepard's leading performance. After this he sang in two voices, a feat which has astonished so many listeners, Sontag singing in one voice, and the Egyptian in the other.

Another spirit played the harp, and between the pieces Mr. Shepard under influence, gave tests, describing spirit friends, etc.

My daughter became deeply interested in the manifestations, as the finest display of spirit power she ever witnessed. Mr. Shepard made the claim then and constantly reiterated it, that he was totally ignorant of music, and was a mere instrument in the hands of a band of spirits, and so remarkable was the performance that no one disputed the claim.

It is with regret that we now find him sharply criticising phenomenal Spiritualism, for on phenomenal Spiritualism depends the grandest philosophy ever presented, and the same criticism he applies to others, rebounds with double force on himself. He has been for years taken as an example and evidence of spirit influence, and in this country, in England and other European countries he has allowed and fostered this claim. We now ask in all seriousness, What is the meaning? Are you, Mr. Shepard, a humbug, or are you not? Have you been sailing all these years under a false flag, allowing Spiritualists to believe you were "the most wonderful musical medium on earth," while you had taken every means to cultivate your musical faculties? or were you really such? If the former nothing more can be said. If the latter, why do you so persistently seek to destroy the confidence in mediumship, and sneer at the inclination to see manifestations, which have yielded you such a harvest?

If your own wonderful development is the result of inspiration, why cannot other mediums depend on the same? If Sontag can sing through you, why cannot a departed orator speak through another, or a great writer produce his thoughts?

If there is gift *par excellence* that one may be pardoned for being proud of, it is that of being a pure and correct exponent of the divine thoughts of angels, expressed either in words or notes of harmony.

The world is a hard world, full of undesirable labor and exacting tasks. It is pleasant to repose in gilded halls, in the shaded light of stained windows, and breathe an atmosphere tempered with perfume, but few can indulge therein. There is rough work to do, and there must be rough workers roughly used. After the "Grand Egyptian March" goes up from the echoing halls of "Villa Montezuma," where to mention the name of money is forbidden as profanation, the thousands of toilers in the spiritual vineyard must go to the hard work of the bread-winner; the self-sacrificing speaker must make his way across the wide intervals between appointments; the medium give the best hours of his life in furnishing to the best of his ability a means of communication between the Spirit-world and this; the inspired writer snatches an unoccupied hour from the burdens of business, and the editor brings out his journal, giving time, money and talent that in any other direction would make his fortune, for the love of the cause he advocates. Ah, me! there is culture and culture; there is genius and genius, but the culture or genius which will live and bless mankind, is that which sets itself in harmony with the tide flowing from the world of spirit, and receives its inspiration as the light of the morning fell on the brow of Memnon, silent in the darkness brooding on the Nile, and made it smile with the breath of a higher life.

There is art and art; but the highest art is that which seizes on all the advantages this life affords, and receives the full inspiration which may be poured through it from the masters in spirit life.

### The Journal's Attitude Towards the Anarchists.

Editor of the Religio-Philosophical Journal:

In the JOURNAL of the 10th inst., are criticisms of the JOURNAL's sentiments as to the duty of government toward those men who openly taught that all government is tyranny, and that exclusive possession and use of property is robbery; that the officers who guarded the peace and protected the citizen in such exclusive possession and use, were criminal and worthy of death. This doctrine was put into practical operation by those men preparing and throwing bombs of dynamite into a company of policemen on duty protecting the peaceful and law-abiding people of Chicago, and thus horribly mangled and brutally murdered a large number. Such an act, must ever rank with those having a just conception of right, as among the blackest man can perpetrate; yet, strange to say, and I blush to be compelled to say it, there are those calling themselves Spiritualists who look upon those felons—convicted by a jury of almost their own free choice, and after the full use of all the machinery that a free and enlightened people could devise for the vindication of innocence and the protection of true liberty—as martyrs. As criticisms of the JOURNAL's position in regard to them seems to be up for consideration, I, too, will venture to express my opinion on one point raised by it, which I deem of great importance to Spiritualism.

One of the fundamental principles of science is, that all things in the natural universe are governed by immutable law. Spiritualism indorses this and carries it with full force into the realm of the spiritual universe. Law is necessary to, and produces order, justice, harmony, happiness. Anarchy is the opposite of these. Human laws are not claimed to be perfect; but, in a country where the people make them for their own government, they represent for the time, the people's ideas of justice, which must grow more and more perfect as the people grow in enlightenment, and thus the laws that are the voice of the people are the voice of God; and all good citizens will never encourage the ruthless trampling of them under foot. The proper discussion for change of laws is proper; but the people must be judge of the advisability of change. Mobs, riots, violence and murder, are never the proper means to effect beneficent changes in a free country. The JOURNAL's comments upon the heinousness of their crime at the time the condemned men were appealing from the judgment of the court to the clemency of the governor, agreed with the above view. Notwithstanding this condemnation of their act, the JOURNAL plead, and its editor petitioned for the sparing of the lives of those men, on the grounds that all capital punishment is wrong; and secondly that the cruel and wicked anarchists would have far more power for evil when dead as men in the flesh but alive as spirits, than they had while alive in the flesh. As a rule, the JOURNAL "is after my own heart," and I can say, after perusing an editorial, with great satisfaction, Amen! to its sentiments; but here I am compelled to differ with it.

The question of capital punishment I shall not stop to argue. I will merely remark in passing, that in my early days I believed it wrong; but on becoming better acquainted with society in its lower stratum, I changed my opinion, and still believe the time not



yet arrived when it can be abolished in the interest of society. It is to the second point that I wish to draw especial attention. Is it true that a wicked man as a spirit is more dangerous to human society than when in the flesh, because of his increased capacity for evil as stated by the JOURNAL? I have not the JOURNAL at hand to quote its language, but the above is fairly the idea, as I recollect it.

I think all will concede that the spiritual state is higher than the material, and that when man loses his materiality, he doubtless loses much that obstructs clear vision of truth, and many incentives to evil doing. The law of progressive development everywhere in nature, is now well established as a scientific fact, and is one of the fundamental principles of Spiritualism as applied to the hereafter. Every thing in the higher life may justly be supposed to conspire to lead the mind of the evil disposed, out of its darkness and misery to the light of virtue and happiness. But it may be said in reply, such change takes time, and as he wakes up in the spirit from the galleys, he thinks of nothing but vengeance on those who have been instrumental in prematurely sending him there, and there is no power there to prevent his doing so, nor from impressing his evil and pernicious doctrines upon the minds of men. I admit, it no doubt takes time to radically change his mental state, but he is an infant in spirit life on going there, and it also takes time for him to attain manhood in the spirit. He is introduced to new and curious scenes, and surrounded with new society conditions, new environments in every respect, and we may well believe his mind is diverted to pleasanter contemplations in the world he inhabits, than engaging in enterprises of revenge on those in another world.

Again, he has to learn how to return to earth, and how to impress his thoughts upon men. How long this may take under the most favorable circumstances we don't know; but it depends, no doubt, much upon strength, mental activity, and will power, as well as upon competent instruction. While this power to influence man in the flesh is being acquired by the law of progressive development, he is outgrowing his disposition to do evil and learning to do well. His guardians will have pointed out to him his errors, and convinced him it is not right to impress them upon the minds of men; that vengeance, revenge, or evil in any form, could do him no good, but certainly bring unhappiness on himself.

But I suppose the spirit still wickedly disposed towards men, after attaining his strength and knowledge and power to impress his thoughts on men, we must believe that society there would exert its power to restrain such and protect their fellow men in the flesh. We establish governments to protect the innocent from the guiltily disposed. Can we suppose in spirit life they do less? We can not see the mind and are compelled generally to wait for an overt act of crime before we can know the necessity of restraint. They can read the "intent and purpose of the heart" and bring their restraining power into effective use before the overt act is completed upon the intended victim. How can this be done? By psychology. We all know how perfectly powerless a medium is in the hands of his spirit control. Mediumship, possessed in a degree by all, is developed susceptibility to spiritual psychology. It is fair to presume that spirits are far more susceptible to this spiritual power than any in the flesh. Then they have a ready and effectual means of control of the evil disposed, whether against fellow spirits or men in the flesh.

Reason tells us that the higher ought to control the lower, science points to this principle as a fact every where in nature. Justice requires it. Man must be powerless against the wiles of a secret, unseen and unknown enemy standing in a superior position of being to him, with power over his thoughts, his conduct, his health and his life. Justice, therefore, demands that he be protected from such influence by those on that higher plane of life, if they can. That they can, must be admitted by all who admit the fact of psychology and the law of progress in the spirit world. The evil, sooner or later, learn to be good, and therefore, there must be millions of the good to one of evil there. Therefore, we conclude, that man is protected from such influences.

If not, and we are indeed subject to the unrestrained influence of evil spirits, then eternal justice demands that a "bottomless pit," or one with a bottom in it, be immediately constructed to securely hold and keep the little devils as well as the big one. If there was no better way to restrain them, it would have been made when man as a spirit first showed the necessity for restraint. Better believe in the orthodox hell, than the unrestrained freedom of evil spirits to afflict and morally drag down the children of men. No, dear JOURNAL, you "got a little off your base" there. Let us take care of our evil disposed ones, and protect the innocent and good the best we can, and feel perfectly assured that the Spirit-world will effectually take care of those they have. The doctrine of the perfect freedom of spirits, good and bad, to come to earth and influence, possess, and oppress mankind, is, now that free loveism has died the death and disappeared from our fair horizon, the greatest bane of Spiritualism.

A. J. KING.  
Hammon, N. J., March 10, 1888.

#### BOOK REVIEWS.

(All books noticed under this head, are for sale, or can be ordered, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.)

**HEADS AND FACES, AND HOW TO STUDY THEM:** A Manual of Physiognomy and Psychology for the People, by Prof. Nelson Sizer, Physiognomical examiner, and Dr. H. S. Drayton, Editor of the Physiognomical Journal. 200 pages, Oct., 200 illust., paper, 40c.; extra cloth, \$1.00. New York: Fowler & Wells Co., Publishers, 775 Broadway; Chicago: A. C. McClurg & Co.

A new edition of this work, making 40,000 copies in about two years, has just been published. Of all the interesting subjects which men and women study there is none more interesting or important than the studying of the character of each other; therefore, if you want something to read that will interest you from a physiognomical point of view, read *Heads and Faces*. It will show you how to read the character of people, and to see if they are inclined to be good, upright, honest, true, kind, charitable, loving, joyous, happy and trustworthy people, such as you would like to know; or are they by nature untrustworthy, treacherous and cruel, uncharitable and hard-hearted, fault-finding, jealous, domineering people whom you would not want to have intimate with yourself or your families?

#### Petroleum V. Nasby's Books.

The works of the late David Ross Locke, who was better known as "Petroleum V. Nasby," are to be brought out in new edition by the publishers of his works, Messrs. Lee and Shepard, Boston. The famous writings of Nasby have never been surpassed in their humorous features, and his books fairly sparkle with wit, irony, pathos, and good sense, narrated in an inimitable dialect, of which he was a perfect master. They consist of the touching poem "Hannah Jane," with its all-powerful moral, "The Struggles (Social, Financial, and Political) of Petroleum V. Nasby, sometime pastor of the 'Church of the Slaved Innocents,' his Views of

Men and Things, together with the Lectures "Cursed be Canaan," "The Struggles of a Conservative with the Woman Question," and an Introduction by Hon. Charles Sumner, illustrated by Thomas Nast. This volume contains 715 pages, and it is necessary to give but the title to acquaint the general reader with a clear idea of the matchless feast within. The work is simply incomparable in its style and contents, containing nearly all his famous political letters, including "Swingin' Round the Circle," etc.; "The Morals of Abou Ben Adhem," "A Paper City," "Swingin' Round the Circle," by Petroleum V. Nasby, Late Pastor of the Church of the New Dispensation, Chaplain to his Excellency the President, and P. M. at Confederate X Roads, Kentucky. His ideas of Men, Politics, and Things, as set forth in his letters to the public press, illustrated by Thomas Nast; "Ekkoes from Kentucky," by Petroleum V. Nasby, P. M. at Confederate X Roads; "Nasby in Exile; Or, Six Months of Travel in England, Ireland, Scotland, France, Germany, Switzerland, and Belgium."

#### Early April Magazines Received.

**The Popular Science Monthly.** (New York.) The leading article is on College Athletics and Physical Development, by Professor E. L. Richards, of Yale College; there is also an article by Professor Huxley, entitled "The Struggle for Existence: A Programme, Forms and Failure of the Law calls attention to some of the superfluous features of our legal procedure. A collection of curious Chinese Superstitions is contributed; and there is a very entertaining article on heredity, entitled "The Cause of Character," other articles are: Hypnotism, Diseases, Crime, California, Dry Winter, Flowers, The Family-Tree of Fishes, The Present Status of Mineralogy, The Uniformity of Social Phenomena; and The Chemistry of Underground Waters.

**The Atlantic Monthly.** (Boston.) Yone Santo, a Child of Japan, is contained in the April number, also the second part of Henry James's entertaining Aspern Papers, a very charming article is that on English Faith in Art; a timely biographical critique entitled Ferdinand Lassalle, treats of that socialist's life; The First Crisis of the American Revolution is the title of a most valuable article; a review of the new book of poems by Mr. James Russell Lowell, a review of the new Life of Darwin, the usual book notices of the month, and short essays in the Contributors' Club, with poems are well worth reading.

**The Woman's World.** (New York.) Apropos of a Dinner by Ouida has the place of honor this month; Lace-making in Ireland is the subject of the paper which follows; Swiss Goblins; Culture & Cookery and First Nights at the Paris Theatres are attractive papers. W. Rochester is described as "A City of Memories." The True Story of Clement Ker is continued; Lady Lindsay contributes a short story, and the Literary and Other Notes, by the editor complete a good number.

**St. Nicholas.** (New York.) An appropriate frontispiece for April is an April Day and a pretty story What Makes It Rain? follows; Sketches from George Eliot is devoted to Silas Marner; Tattle-Slave will be read with much interest as coming from the pen of Louisa M. Alcott; The Red Partridge tells his story in good reading for boys; The Tables turned is a Wolf story reversed; Edward Athey is continued, and An Amateur Agriculturist is an amusing Aztec fragment.

**Lucifer.** (London, Eng.) The March number maintains the standard of excellence which this monthly aims at and has a varied table of contents.

**Woman's World.** (Chicago.) Mrs. Lord still continues her lessons in the *Woman's World*.

#### New Books Received.

The following from Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

A Kiss for a Blow. By H. C. Wright. Price, 55 cents.

The Seven Little Sisters who live on the Round Ball that Floats in the Air. By Jane Andrews. Price, 55 cents.

The Flower People. By Mrs. Horace Mann. Price, 55 cents.

First Steps with American and British Authors. By A. F. Bialasell, A. M. Price, 75 cents.

Chips From a Teacher's Workshop. By L. R. Klemm, Ph. D.

Britons and Muscovites. By Curtis Guild. Price, \$2.00.

#### Bartholdi's Great Work.

The statue of Liberty enlightening the world, which stands on Bedloe's Island, in the harbor of New York, is one of the most sublime artistic conceptions of modern times. The torch of the goddess lights the nations of the earth to peace, prosperity and progress through Liberty. But "Liberty" is an empty word to the thousands of poor women enslaved by physical ailments a hundred fold more tyrannical than any Nero. To such sufferers Dr. Pierce's Favorite Prescription holds forth the promise of a speedy cure. It is a specific in all those derangements, irregularities and weaknesses which make life a burden to so many women. The only medicine sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. See guarantee printed on wrapper enclosing bottle.

**Leibig says:** "It is no mistake, but a fact, that the usual farinaceous foods are the causes of most of the diseases, and of half the cases of death among babies, in the country as well as in all large towns." Mellin's Food, while extremely nutritive, is free from any such objection, and is highly commended by all who have used it.

It is astonishing how a conception of original sin or total depravity, which transforms God from an object of adoration and affection into a hideous and detestable being, could at any time, however barbarous, have been found acceptable, or how the casuistries by which people strive to modify its hardness could ever have been listened to with common patience.—Strauss.

#### A Sudden Change of Weather

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The best Farm, Garden, Poultry Yard, Lawn, School Lot, Park and Cemetery Fences and Gates. Perfect Automatic Gate, Cheap and Neatest Iron Fences, Iron and Wire Summer Houses, Lawn Furniture, and other wire work. Best Wire Stretcher and Pliers. Ask dealers in hardware, or address

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flows freely from this Glass Pen, which accompanies each order. It makes a bright, fast ink, no preparation or bother. Marks all kinds of cloth, cotton, linen or silk, coarse or fine. Give Livingston's Indelible Ink and no other and you will have a sure thing every time. It never fades and is positively indelible. Sample bottle, enough to mark all the clothing of one family, with one Glass Pen, sent on receipt of 25 cents. Large-sized bottles for hotels and laundries, 50 cents. Address  
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# TALLAPOOSA, GA.

## AS A PLACE OF RESIDENCE AND PROFITABLE INVESTMENT.

### SITUATION.

In the mountains of Northwest Georgia in Haralson County, four miles from the Alabama line on the southern extension of the Appalachian range, in the heart of the richest mineral belt of the south, at an altitude of 1,200 feet above the level of the sea, 63 miles from Atlanta, 40 miles from Anniston and 100 miles from Birmingham.

### Population and Industries.

The population of Tallapoosa in 1884 was 56, one year ago 60, to-day from 1,500 to 2,000 people reside here, and new ones are arriving every train. At the present rate of increase the population of Tallapoosa will probably be 8,000 before the first of January, 1889.

There are over forty business houses, express, telegraph, post-office, three churches, three large hotels, one newspaper, eight sawmills and wood-working establishments, two large brick manufacturing establishments and several minor industries.

### NEW INDUSTRIES.

Tallapoosa Furnace Co., O. W. Bullock, Pres. Capital stock, \$100,000. The Company is under contract to have Furnace completed December 1, 1888. Tallapoosa Malleable Iron Works, N. M. Lind, Pres. Authorized capital \$100,000. The Company is under contract to have Works in operation November 1st, 1888. Tallapoosa Steam Brick Manufacturing, capacity, 50,000 per day, expected to be in operation Feb. 15, 1889. Tallapoosa Lumber Co., Capital, \$100,000. Sash, door and blind manufacturing, hope to be in operation at an early date.

In addition to above are a broom manufactory, rope manufactory, wagon manufactory, already secured. It is expected that work will be begun on these manufactories immediately, and negotiations are already in progress for the location here of several other new and important industries in the near future.

Nearly \$4,000,000 capital stock, and money invested in business, is represented in the list of Tallapoosa's business houses and industries.

### RAILROAD FACILITIES.

The Georgia Pacific Railroad (The Piedmont Air Line System) runs directly through the city, giving railroad frontage of three miles for manufacturing. Three other railroads, the Chattahoochee, Rome & Columbus, the Carrollton & Decatur, and the Atlantic & Pacific are either surveyed or now building with Tallapoosa as their objective point.

### Perfect Climate. Perfect Health.

The climate of Tallapoosa is a happy medium between the sub-tropical climate of Florida and the cold North. Work can be done out-of-doors every day in the year. The average summer temperature is 70 and winter stand the purest and best of free water. By its location on an elevated plateau perfect natural drainage is secured. Several wonderful chalybeate springs are near the city, and many people suffering from rheumatism, kidney-complaints, indigestion, consumption and general debility have been greatly benefited or permanently cured by drinking of these waters. The climate and healthfulness of Tallapoosa cannot be overdrawn.

### Surrounded by Rich Minerals.

Tallapoosa is situated in the heart of the richest gold and iron-bearing district of the South. The richest of iron ores, manganese, copper, silver, gold, marble and other minerals abound. Iron

ore assays from 45 to 60 per cent. metallic iron, and gold ore from \$10 to \$300 per ton. This company took \$100,000 of honorable mention on steel-making ores and marble from their property at the recent Piedmont Exposition in Atlanta.

### COST OF BUILDING AND LIVING.

The cost of building a house in Tallapoosa is about one-third the cost of building the same house in the North. The cost of living is much less than in New England and the West, and with the mild equable climate very little fuel is necessary, and that can be obtained at one-quarter of Northern prices. Sickliness is a stranger to Tallapoosa, and vegetables can be raised eight months in the year. With these advantages a real estate home that now costs the settler \$400 can probably be sold for four times that amount one year hence.

### Property of this Company.

The property of this company consists of 2,150 acres of city lands or 10,750 building lots still unsold (average price \$200 each), 2,700 acres of mineral, agricultural and timber lands of great value, and 2,700 acres of mineral land additional under option; also Tallapoosa Hotel, houses, office, tools, negotiable notes, cash on hand and other assets, aggregating over \$100,000 in addition. The estimated value by experts of this company's property is over \$5,000,000.

### \$73,000 EXPENDED IN 90 DAYS.

Over \$73,000 has been expended by this company in grading streets, building bridges, developing mines, advertising, etc. Their pay roll has been as high as \$3,500 per week, and all is bustle and enterprise. Over 100 new dwelling-houses are now building in the city and many more are contracted for to be erected as soon as material can be secured.

### THE TALLAPOOSA HOTEL.

This Hotel, owned by the Tallapoosa Land, Mining and Manufacturing Company, is the finest on the line of the Georgia Pacific Railroad between Anniston and Atlanta. It contains 50 elegantly furnished rooms, has a table unsurpassed, and is an excellent hotel in every particular. Rates, \$2.00 per day, \$2.00 per week, \$12.00 per month.

### THE TALLAPOOSA JOURNAL.

Is a large, enterprising paper, with a circulation of 25,000, and is filled with items of interest to those interested in the welfare of Tallapoosa and those prospects. Any one thinking of investing or locating in Tallapoosa should send 50c. in stamps for six months' subscription.

### Sales \$100,000 in 90 Days.

The sales of building lots in Tallapoosa made by this Company have amounted to over \$100,000 in the

last three months, and are increasing daily. Private sales in the city will amount to nearly as much more. Lots that sold for \$200 only a short time ago are changing hands at from \$600 to \$2,000 now. This rapid increase in real estate, population and enterprise is due solely to the magnificent mineral and agricultural resources of this section, its delightful location and its unparalleled healthfulness.

### Tallapoosa's Basis is Co-Operation.

Those who lend their money or their influence for the building up of Tallapoosa enjoy their equal share of the benefits derived directly and personally. Every stockholder in this Company who purchases a lot from the Company adds the amount of the purchase money at once to the dividend fund in which he is an equal sharer with the rest. Every good word spoken for Tallapoosa, every investment he shall induce his friends to make, all adds directly to the stability of his own investment and to the amount of his dividend. This is co-operation; and this principle of making every investor and settler an interested party—directly, financially interested in the success of the enterprise—is what has made the Tallapoosa of to-day so successful.

### Come to the South.

It is the most desirable place for settlers and investors in the United States to-day. Cities are growing up in this mineral belt like magic, and fortunes are being made rapidly by the advance of real estate and land companies' stocks. It is fast becoming the manufacturing centre of the country, and with its wealth of mineral products, its equable climate, rich soil and remarkable healthfulness, is the most desirable field for immigration and profitable investment ever offered.

### PRICES OF BUILDING LOTS.

Lots 50x150, on best streets and avenues, five minutes' walk from depot—Inside Lots, \$300; Corner Lots, \$400; Lots 50x150, nicely located, ten minutes' walk from depot—Inside Lots from \$50 to \$200; Corner Lots, \$75 to \$250. Terms, one-third cash, which must be remitted with order; balance, one and two years, with interest at 8 per cent. Those desiring to purchase by mail can write us what priced lots they desire and the location wished, and we will make the selection subject to their approval at any time they may desire to inspect it.

### \$2,000,000 Capital Stock.

The Tallapoosa Land, Mining and Manufacturing Company is regularly incorporated, with a capital stock of \$2,000,000, consisting of 400,000 shares of \$5.00 each. This stock is full paid if the organization of the Company, can never be increased, never assessed, and is subject to no personal liability. It was first offered to investors Aug. 1st at \$1.00 per share, but has rapidly advanced until it is now selling at \$5.00 per share.

### COME AND SEE.

Nothing pleases us so well as to have people come

to Tallapoosa and investigate with their own eyes.

Will you not come? COME AND INVESTIGATE.

### \$865,000 in Manufacturing.

This company undertake to secure for Tallapoosa within three years the following industries, either by the donation of land for plant and other valuable considerations, or should it become necessary at the end of three years will co-operate with others by taking stock in such manufacturing enterprises by investing a portion of their surplus or devoting the proceeds of the sale of a portion of their treasury stock to these or other enterprises of equal benefit to the city.

1. A cotton mill, for sheeting, estimated to cost.....\$150,000
2. A 60-ton charcoal iron furnace, estimated to cost.....100,000
3. A malleable iron works, estimated to cost.....100,000
4. An enormous hotel, estimated to cost.....150,000
5. A furniture factory, estimated to cost.....25,000
6. A sash, door and blind factory, estimated to cost.....25,000
7. A rolling mill, estimated to cost.....100,000
8. A stove works, estimated to cost.....75,000
9. Car works, estimated to cost.....100,000
10. A wagon manufactory, estimated to cost.....25,000
11. Public school building, estimated to cost.....15,000

Total.....\$865,000

The Company offer the most liberal inducements to manufacturers who will locate in Tallapoosa. Raw material and cheap labor are abundant and the South is fast becoming the manufacturing center of the United States. Correspondence with manufacturers solicited.

### PRICE OF STOCK. SPECIAL.

To carry rapidly forward grading of new streets and avenues, the erection of cottages in the city to rent and other public improvements and expenses as the directors may specify, this Company have decided to offer 25,000 shares of the stock at \$5.00 per share, par value. Orders for this stock will be filled in rotation till the bulk is sold, when the price will probably be advanced. As it is the plan of this Company to interest many people as possible in Tallapoosa, the number of shares to be taken by any one person is not limited. Orders will be filled for 1 share, 2 shares, 50 shares, 100 shares, or any amount which the investor may think it for his interest to purchase. It is the preference of the Directors of the Company that this stock shall not be held in large blocks by capitalists, but distributed among those who will benefit the city by their financial interest in it. The Company to whom Birmingham, Ala., is indebted for its marvelous growth is now paying 300 per cent. yearly dividend on its stock, and it is now worth \$4.00 per share (par value, \$1.00).

### WE INVITE INVESTIGATION.

To show our sincerity in the claims we make for Tallapoosa and its advantages as a place of residence and investment, we make the following offer: We will cheerfully pay the traveling expenses of any person visiting Tallapoosa and its advantages, and will defray the place and surroundings and the property of this Company as described in this advertisement or in our prospectus or other printed matter. Let all who want to come and personally investigate the prospects of Tallapoosa, and if not found as represented, their expenses will be cheerfully paid by this Company.

## WHAT THE PRESS SAY OF TALLAPOOSA.

[From New York Times, Oct. 8, 1887.]

The Tallapoosa Company includes both Northern and Southern capitalists, its President being Col. G. W. Adair, of Atlanta, and one of its Directors being the Hon. John B. Gordon, Governor of Georgia. All of the Officers and Directors are well known men, and their purpose is to establish a large and progressive city on the site of the old village of Tallapoosa.

Atlanta, Ga., Capital, Aug. 20, 1887: Tallapoosa is destined to be the "Denver" or "Deadwood" of the Eastern part of the Union.

Birmingham, Ala., Herald, Oct. 16, 1887: One year ago Tallapoosa was hardly known to the outside world; it is now attracting men and capitalists from every section of the United States.

Macon, Ga., Telegraph, Aug. 21, 1887: This Company is one of the richest mining companies in

the world—possessors of mining property, rightly developed, worth millions.

Birmingham, Ala., Age, Oct. 16, 1887: On arriving in Tallapoosa on every side the Age reporter's ears were greeted with the sound of the hammer, of the saw and the planing and saw mills, and the general hum of a pushing and busy place.

Chattanooga, Tenn., Times, Oct. 16, 1887: There is probably no place in the South to-day offering

more inducements to the settler, mechanic and investor than the young and progressive city of Tallapoosa, Ga.

New Haven, Conn., Register, Nov. 5, 1887: The significant characteristic of Tallapoosa is that those people who have investigated it are most thoroughly enthusiastic over its prospects.

## SEND FOR PROSPECTUS.

An elaborate Prospectus, giving in detail full particulars of our property, Illustrations of many Residences, Public Buildings, Factories, Etc., Plat of City, Price List of Lots, and other information of interest to Investors and Settlers, will be mailed FREE to any address on application.

Make all Remittances for Stock or Lots by Bank Draft, Postal Note, Money Order or Currency, by Express or Registered Letter. Address,

Col. GEO. W. ADAIR, PRESIDENT, TALLAPOOSA LAND, MINING & MAN'G CO., TALLAPOOSA, GA.



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CHICAGO, ILL., Saturday, April 7, 1888.

## The Catholic Church and Reform.

Father Agnew recently preached a sermon at the State Street Cathedral, this city, on Capital and Labor, in which he spoke of Socialism as an evil doing great harm in the old world, in undermining religious and social institutions, and likely to have its most favorable vantage-ground here on American soil. There the traditions and souvenirs derived from the religious faith continually neutralize the influence of socialistic theories, modify them, and restrain their adherents. Here those traditions hardly exist at all, and multitudes are growing up without belief in religion—which with Father Agnew is of course synonymous with theological dogmas and ecclesiastical associations. Capital, he said, is providing its machines and perfecting them, bringing the hands of laboring men to idleness and their families to starvation, while lawlessness among the masses is increasing. Nothing, the preacher argued, would solve the questions between capital and labor save the early inculcation of religious and moral teaching, turning from sordid worldliness and seeking within the church the realization of the only ambition worthy of man—spiritual wealth.

This sermon touched a phase of the subject which is an important one, and in calling men's attention from a too eager and feverish struggle for wealth to the deeper and more enduring realities of life, it is in unison with the highest aspiration; but as a discussion of the labor question or of socialism, the sermon is medieval in its character and not suited to the times and this country.

The Catholic idea is that the church with its religious and moral teachings and its charities, is the only means of bringing to an end the trouble between capital and labor, and thus averting in this country a socialism of a more dangerous type than has yet been developed on European soil.

The fact is the Catholic Church is not a product of a great industrial civilization like that of to-day, and its methods become unadapted to existing demands, in proportion as the people become more intelligent, self-respecting and independent.

This Church would like to have the two classes, the rich and the poor, subject to her rule and discipline. Her method is to collect funds from all who have any—even from those whose earnings are the smallest, and to use them in building great churches, convents and institutions for the relief of the poor in connection with the advancement of her faith. In return for the money she receives from the rich, she wields her influence in favor of their undisturbed security in the enjoyment of their possessions. In return for charities she requires that the poor be virtually her slaves, that they adopt no social theories and join in no agitation which she condemns. Thus she insures her authority and the perpetuity of her power by making progress impossible except by opposition to her claims, with all which that implies in countries where the hierarchy is still strong. When danger arises from a spirit of independence which neither superstition nor ecclesiastical despotism has been able to quench, and which exceptional combinations of circumstances have served to arouse, the church is prominent as a conservative power, and is looked to undoubtedly as to its attitude by all who are averse to any contemplated reform. Its system of dispensing charity, which attaches to it the poor and needy, and its support of established governments (which, however, it is ever ready to outwit and plot against, as in

France to-day, when its own interests are at stake) make it a powerful influence in resisting innovation.

This influence has often been exerted against social disorder. Change is necessary to progress; when society has arrived at a point of advancement on certain lines and on others is stationary, more or less disturbance is unavoidable in social readjustments. The Church of Rome prides itself on having been instrumental in suppressing such disturbances; yet in so doing, it has generally sided with despotism and opposed or ignored the comprehensive interests of the reform of which the disturbances were mere incidents, often of but small importance comparatively.

Sometimes the influence of the Church has been usefully directed against turbulence; but more often it has been used to fetter thought, to continue old abuses, and to prevent or hinder movements in the line of progress. How much has the Catholic clergy done to inspire the people with love of liberty, or to advance popular intelligence and independence? How much has the system and work of the Church, as to charities, done to solve the problem of pauperism? How much have Catholic dogmas done to make the ruling and rich classes regardful of the political and personal rights of the poor? What has the Catholic church done during the present century to advance the interests of the people in Italy, Spain or in any of the countries of Southern Europe wherein she has had almost undisputed sway?

Every forward step taken in these countries, every victory gained for popular freedom, religious reform or industrial progress has been against the protest and the schemes of the hierarchy of Rome.

What is wanted in this Republic now is not the ecclesiastical machine to secure peace at the price of intellectual death, to solve problems by ignoring them and getting back to a condition in which their discussion will be irrelevant, to dole out charity and to make the poor indifferent to everything but their indebtedness to the church. The people cannot be treated forever as children. We have arrived at a point in this country when they must take their destiny in their own hands, and work out their own social and political salvation. The priest must stand aside, or rather his word must be divested of its false authority and be judged by its actual value.

The relation between capital and labor, the rights and duties of each, the use of the means of production and the equitable distribution of the product of labor, the legislation needed to secure to workmen the fullest justice, to guard against monopolies and combinations, whether among the employers or employees which are inimical to the public welfare, to make the government useful in protecting the people in their rights and in promoting their true interests against all cliques and special classes of men, without allowing it to encroach upon the rightful freedom of the citizens, to relieve want and distress in a way that will not at the same time encourage improvidence and dependence and impair the self-respect of those who are assisted. These are a few of the many social and economic problems now engaging the attention of thoughtful men and women, and the solution of which can scarcely be effected merely by joining the Catholic church and listening from youth to old age, to its theological and moral platitudes.

## The Bangs Sisters Exposed.

On Sunday evening last, while several societies in this city were celebrating the fortieth anniversary of Modern American Spiritualism, and all the churches were filled to overflowing with people who thronged them to hear the beautiful music and witness the floral display, a very different scene was in progress at the home of the Bangs Sisters on Walnut street. While church bells were ringing, organs pealing forth joyful anthems and trained voices filling the air with triumphant strains in commemoration of the resurrection of Jesus, the Bangs women, mother and daughters, were busily engaged in the cold-blooded, damnable, unutterably vile business of running a bogus materialization show. With a music box making noise enough to drown all other sounds and Mrs. Bangs ever on the alert with her cracked voice to fill up any hiatus of the machine music, the daughters went through the sickening swindle with all the coolness of well-trained performers. Heedless of friendly admonition, intent only upon securing the forty to sixty dollars per week which the swindle was bringing in, this female trio, mother and daughters, persisted in their diabolical business; blinded by their avarice and feeling the confidence bred of long success in eluding exposure and deluding seekers after evidences of the continued existence of their beloved dead, these women went on with their nefarious work until the experience which must come sooner or later to all evildoers overtook them. Nemesis was on their trail disguised as D. F. Trefry, and though they were suspicious of him, their overweening confidence in their ability to circumvent an exposure led them to court danger and defy detection. Here is Mr. Trefry's statement of the exposure, condensed as much as possible by omitting vivid descriptions of the dramatic, almost tragic details of the scene:

Having secured the assistance of two policemen and several friends, I proceeded with them to the Bangs Sisters, 22½ Walnut St., on Sunday evening last, to attend a séance. There were about thirty persons present. I sat in the front row where I had an opportunity to carefully inspect the pro-

ceedings. The two policemen were seated in the third row, and the friends accompanying me were compelled to stand back of them there being no seats for them.

May Bangs occupied one apartment of the cabinet, being locked therein, there being a thin cloth partition between the medium and the apartment where the spirits were supposed to materialize. Five or six figures appeared purporting to be materializations, some of which were recognized as spirit friends by the gullible people present. Then Belle, one of the principal cabinet spirits came, dressed in white, with white pearl buttons, and stood in the cabinet with the door partially open. Then one or two more forms appeared, after which the celebrated Russian Princess came and stood in the partially opened door of the cabinet, dressed in white, trimmed with what was stated by Mrs. Bangs, the mother of the mediums, to be precious diamonds. She wore a white head-dress bespangled like the dress. There was a signal agreed upon by me and my friends, which I gave when the auspicious moment arrived for making the exposure, and at the same time I made a sudden spring and caught the Princess just before she got the door closed, and I did not release my hold until she was taken before those present, some thirty ladies and gentlemen, with her toggery still upon her, and held by me and my assistants; and when this was torn off of her, the medium, May Bangs, was revealed, dressed the same as she was when she first entered the cabinet. She had in her possession a bundle of paraphernalia, consisting of robes, scarfs, false beards, etc. The mother, fighting to release her, grabbed the bundle, and tried to carry it off, but was intercepted by one of the policemen, who took it from her. The friends of the mediums were so pugnacious that the policemen were compelled to flourish their revolvers in order to maintain order. After, however, the mediums were arrested, their paraphernalia exposed, and the condition of the cabinet shown to be such that fraud could be easily practiced, those who were loudest in denunciations of their arrest, were glad that it had occurred.

The patrol wagon was summoned and when the mediums were taken out to it, there were about 150 people on the sidewalk, who expressed themselves as highly pleased at the result, for the show had got to be a dreadful nuisance.

Out of consideration for the little grandchildren, Mrs. Bangs was not arrested. Her two daughters were taken to the Des Plaines Street Police Station where it is reported they had to remain until 4 o'clock next morning, when they were bailed out by a relative. They were arrested for running a shop without a license, and booked at the station for this and also for obtaining money under false pretenses. The trial was postponed on their application until Saturday.

At the solicitation of *The Herald* the editor of the JOURNAL gave it a comparatively brief statement, brief when the vast amount of material at hand is considered, which appeared in Tuesday's issue of that paper. For want of time to prepare a statement specially for the JOURNAL, the *Herald* account is used and will be found on another page.

We do not care to publish the evidences of fraud in our possession; too much space is already given to the matter and the criminal court is the only place where the evidence in detail need be given. It may be well however to say a word about the trick cabinet. This cabinet is large and divided into two compartments. As it stands with the sitters facing it, the compartment for the medium is to the right and is only about one half the dimensions of the other one, used by the "spirits." The partition is of thin but strong muslin nailed to two pieces of hard wood, one on either side, about one inch thick and two inches wide. These extend from bottom to top of the cabinet and are secured by iron sockets and bolts. The whole thing looks honest and only an experienced investigator familiar with the construction of trick boxes would be able to detect the swindle. By the use of a small wrench, its head covered with chamols skin to deaden sound, and the removal of three screws which had no hold on the wood and could be instantly removed, the materializer could in a minute remove the wooden strip at the rear of the cabinet and have free access to the other compartment. After the show it could all be replaced in another minute. Lizzie Bangs once said to us that if the spirit could have a minute's warning she was sure it would not get into trouble; we didn't doubt her statement when uttered and now we know she told the truth; for with a minute to replace the partition, May, the operator, would be secure, the outside door to her compartment being of solid wood, locked and the key in the pocket of her sister Lizzie who acts as general director and body guard.

We do not care to give further details of the construction of the trick partition as it would aid those who are following the same diabolical business, but who have not thus far been fortunate enough to secure such a cabinet. They are made however, by dealers in conjuring goods and can be bought in any of the larger cities or ordered from Philadelphia, New York and Boston.

Readers of the JOURNAL, most of you are Spiritualists, and no amount of detected deception can shake your confidence in the evidence you have received of the continuity of life and the facts of intercommunication between the two worlds. You should be strong and heroic, with this faith posited on knowledge. You owe it to yourselves, to your families, to your fellow men, to Spiritualism, to exert yourselves to the uttermost in the work of freeing the movement from the blighting curse of pseudo and tricky mediums, and in encouraging, sustaining and developing honest ones. Your duty is also to aid in the constructive work of Spiritualism, by assisting in all possible ways the study of psychical matters and careful, scientific experimentation. If you will as a body determine to go all this and go at it with a will, you can quickly place Spiritualism in its proper place before the world; you can raise the *esprit de corps* of the Movement to such a high mark

that, full of confidence and zeal, its well disciplined forces will carry all before them and be gladly welcomed everywhere. Support the JOURNAL and all other courageous, critical and honest publications in the field of Spiritualism; give as freely of your time and money as do the followers and promoters of other movements. Do all these things cheerfully and hopefully; then, and not until then, can it be said you have done your whole duty.

The theory of earthly immortality is very ancient and references to it may be found in the legends and superstitions of all nations. It is evidently the product of that inextinguishable desire for immortal life which is so strong that it summons imagination and seeks to realize it without even the pain of dissolution and the gloom and darkness of the grave. Dr. William A. Hammond is the only man occupying a high position in his profession and in the scientific world who has attempted to show that there is no physiological reason why death must occur. We die, according to Dr. Hammond, because we do not know how to repair the waste of muscular tissue which takes place at every bodily movement. If we could eat exactly the amount of food necessary to repair the loss to the physical structure by the action of its different organs; if we could suit our food and clothing, as to quantity and quality, and the temperature, precisely to the requirements of the system, then decay and death could be averted. The JOURNAL believes there is a fallacy in this claim which can be clearly shown on strictly scientific grounds, but not without more space than can be given to the subject here. Dr. Hammond is a man of considerable scientific reputation, but it has been gained largely by writing popular magazine articles. He is in fact a careless and inaccurate writer. In the April number of the *Popular Science Monthly*, for instance, he stated that "the head of a boy or girl does not grow after the seventh year, so that the hat that is worn at that age can be worn just as well at thirty." The falsity of this statement having been shown, he substituted brain for head; but here even he was wrong, and had he not been, the substitution would not have disposed of the ridiculous reference to the hat. Supposing even that Hammond's notion that death could be avoided, were we able to eat, drink, move and sleep in a way and under conditions which would repair the muscular tissue wasted by every movement, even the winking of an eyelid; the fact that not one out of all the millions who have lived has been able to make such an adjustment, and that nobody except Dr. Hammond has thought of it even as a practical possibility, would seem to render an immortality based upon such knowledge and conduct of the most uncertain character. Dr. Hammond's professional brethren have wondered how he could give to the public such a utopian article, over his own name and through the medium of a paid newspaper article. A reputable physician ought to be above writing such sensational nonsense for so much per column.

The passage to a second reading in the House of Commons of Mr. Bradlaugh's oath bill is a most significant event. It indicates the rapidly increasing liberality of public opinion in England. This strong, persistent man was repeatedly elected from Northampton from 1880 to 1885, and as often refused admission to his seat as a member of the House of Commons because he had, while declaring his willingness to take the oath if required, stated that to him it was but a mere form and asked permission to affirm. The bitter wrangling and disgraceful scenes which resulted from the efforts to prevent his admission to the body to which he had been duly elected, are matters of history. Even the powerful influence of Mr. Gladstone who proposed that the junior member from Northampton be allowed to come to the table and affirm was unavailing. And now, in 1888 Mr. Bradlaugh introduces a bill to abolish the oath, both for witnesses in court and for legislators and public officers who do not choose to take it, and it is triumphantly carried, under a conservative administration, too, by one hundred majority! The bill may be defeated in the House of Lords, but even if it is, it is only a question of a short time when that body, like the Commons, must yield to the sentiments of justice and liberality which are back of this measure. Very interesting was the debate on Bradlaugh's bill. One member said: "If at the present time the cause of Christianity, and, as I believe, of truth in its highest aspect, is failing in this country, it is because those who are Christians are rotten and broken down in their belief, whereas those who are the champions of unbelief have had the courage and manliness to state what they believe. Their course of conduct has won them the respect of all mankind." When Bradlaugh was refused his seat a blow was struck at justice and religious freedom, and the Christianity that defended and sustained the act deserves all the denunciation it is receiving. The wrong of imposing disabilities upon men who hold to the views of Darwin, of Huxley, of George Eliot, because they are averse to the judicial and parliamentary oath, and would substitute for it affirmation under the pains and penalties of perjury is so evident, that no mind, unperverted by theology, can fail to see it. Mr. Bradlaugh is to be congratulated upon his brave fight and the prospect of complete triumph in the near future.

Miss Mary J. Watson has been elected Principal of the Sacramento Grammar School. This is the first time in the history of that city that a lady has been principal.

## New York City Readers.

Those accustomed to buy their papers of Mr. Merritt, who has the news stand at the hall of the First Society, will now be obliged to purchase elsewhere, or what is better, send their subscriptions to this office. Mr. Merritt has failed to fulfill his promises and now owes the JOURNAL nearly fifty dollars, and is not likely to decrease the debt. The publisher does not feel under any obligations to be taxed to support New York paupers, and he cannot afford to be deprived of his just dues. Until the First Society shall consider it better to have a newsdealer who is willing and able to pay the publisher for his papers, the JOURNAL will not be on sale at their hall. The paper can be had of Brentano Brothers, the American News Company, or of any local newsdealer.

## GENERAL ITEMS.

In reply to inquiries from a number of subscribers, the publisher wishes to say that the form of the JOURNAL will be changed when new type and press is put on; it cannot be done with the present outfit.

The 40th anniversary was celebrated by the Golden Gate Religious and Philosophical Society of San Francisco. Mrs. E. L. Watson, J. J. Morse, Wm. Emmette Coleman, Mrs. H. E. Robinson, G. H. Hawes and others assisted in the exercises.

Dr. and Mrs. Leon Priest are still at Birmingham, Ala., where they will remain until June 1st. Dr. Priest has more calls to heal the sick than he can attend, and is having great success if one can judge from the enthusiastic expressions of those who have been under his care.

Mrs. Emma Webb Haskett will appear in her new composition, *Astoria or Oppression, Labor and Capital*, at the Madison Street Theatre every night the present week, under the auspices of the Ladies' Social Circle of Dr. Thomas's Church. Mrs. Haskett is one of the famous Webb Sisters.

Miss Hattie Allen, M. D., the daughter of H. B. Allen, a banker of Waterloo, Iowa, has accepted the Assistant Professorship of Medicine in the Michigan State University. Dr. Allen is the first lady who has ever held a position of this nature in a Western university.

The JOURNAL's readers are reminded that the publisher does not endorse as desirable investments various schemes advertised in his paper. The most he can do is to be as cautious as possible and bar out downright swindles and immoral advertisements, and exert all reasonable care in protecting his constituents.

The greatest elevation which has been attained by man is 37,000 feet—about seven miles—this height having been reached during a balloon ascent made by Glaisher. At this tremendous distance above the earth's surface physical exertion is found to be almost impossible, owing to the great rarefaction of the atmosphere.

Maria-Mitchell, the celebrated Professor of Astronomy at Vassar College, is seventy years old. She is the discoverer of eight comets, the discovery of one of which gained her a gold medal from the King of Denmark, and it is said that when she was a girl of eleven she made an accurate record of a lunar eclipse. She has received the degree of LL. D., from three different institutions of learning.

A New York correspondent writes: "Lily Runals, said by the New York papers to be the sweetest ballad singer since the time of Adelaide Phillips and Madame Anna Bishop, has been singing for the First Society of Spiritualists in New York. They allowed her to go, and Hugh Pentecost's congregation invited her to sing for them. She is receiving great and merited applause in the three immense gatherings in New York, Brooklyn and Newark, on each Sunday."

E. L. Dohoney writes: "I can't get along without the RELIGIO-PHILOSOPHICAL JOURNAL. The articles 'From Here to Heaven by Telegraph,' are worth twenty times the subscription price. I feel that we are on the eve of astounding developments in both the spiritual and material worlds." This series of articles referred to by Mr. Dohoney will be published in book form, and probably be reproduced in France, Germany and England.

James H. Haslett, the generous promoter of the Haslett Park camp, Pine Lake, Mich., writes: "We are now constructing a large and handsome auditorium, sixty by ninety-six feet, and so arranged that additions can be added ten to twenty feet wide, each side, if it is demanded. This structure is of wood, with roof of asphalt to deaden sound in case of rain; the whole to be raised on a solid stone foundation. We expect to have something attractive as well as convenient for a very large gathering."

A considerable number of very excellent but lengthy contributions for the JOURNAL are filed for publication and will be used at the earliest practicable moment. Contributors desiring prompt publication, should bear in mind that an article of five hundred to one thousand words, is quite certain of early insertion if acceptable. Correspondents will do better work and insure a much more general and attentive reading by treating only of one theme in an article, and so clarifying their thought as to express it in the fewest words and simplest manner; long, involved sentences and numerous digressions from the main subject tire the reader and prevent the effect desired.



## MAY AND LIZZIE BANGS.

(Chicago Herald.)

Colonel John C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, yesterday consented to give *The Herald* some interesting revelations touching the Bangs sisters and their methods. He says the girls first came to his notice as mediums about eighteen years ago. Lizzie is twenty-nine. She was married some years ago to one Paul, a letter-carrier. Colonel Bundy adds: "Lizzie obtained a divorce for good cause, as I am informed, and with her two little children, girls, returned to her father's home. May is twenty-six years old, and also divorced; has a little boy about three years old, and lives with the parents. In the early years of their alleged mediumship marvelous stories were told of the phenomena occurring in their presence and about the house. The respectability of the family and the apparent sincerity of the father carried much weight, and the stories were quite generally credited. Soon public 'circles' were given under the auspices of the parents, and a fee was charged. Gradually the demonstrations increased in variety and complexity. Nearly eleven years ago, at the earnest solicitation of Mr. Paul, who was then, as I suppose, engaged to Lizzie, I witnessed several of their 'dark séances' for physical manifestations. The conditions were unsatisfactory in that the observer could never be sure that the girls were not assisting. As such exhibitions have no scientific value and are useless where certainty is essential, I declined to pursue the matter. A year later, and again at the request of Mr. Paul, I attended three cabinet séances with May as the medium. With hands tied behind her she entered the cabinet, a small tea bell having first been thrown inside on the floor. The bell was rung, hands were shown at the aperture and other demonstrations occurred, all of which the girl could do herself with perfect ease. On the next evening I tied a cotton tape around her neck and tacked her to the back of the cabinet, where she could stand without discomfort. No manifestations took place. On the third night Mr. Paul insisted on returning to the original method of securing the girl, whereupon I saw it was useless to waste further time upon the show. During these séances I observed that the mother of the girls ostentatiously took many unnecessary precautions seemingly to satisfy the sitters that all was fair and that there were no confederates. One I recollect particularly was that of sealing all the doors and windows of the séance-room with gummed paper, a wholly useless proceeding, except it might mislead and impress sitters, for the room was well lighted, and no confederate could have entered without being seen, and could not even then have got into the cabinet.

"From my own observations and the reports of credible informants I had by this time reached the conclusion, much against my inclination, that Mrs. Bangs was master spirit of the business. I then ceased to have any further interest in the mediumistic claims of the family and knew little of its history for some years. I think they cultivated that phase of the phenomena known as independent state-writing—where writing is obtained on slates by the direct agency of an unseen intelligence, not automatic writing—and kept up their dark circles. During these years an experienced spiritualist and warm friend of the family made a series of experiments with the girls to see if materialized spirit hands could be shown. From the statements this gentleman has made to me it would seem they were successful and obtained results under conditions of a very satisfactory nature. I fully believe the man is sincere in his convictions and I cannot now see how he could have been deceived. On the whole, I incline to accept his testimony. Prior to two years ago I did not allow the names of the Bangs sisters to appear on the mediums' directory which I furnish investigators, nor did I mention them in the RELIGIO-PHILOSOPHICAL JOURNAL, to the best of my recollection. Some time after the formation of the Psychical Research Society in this city the girls called on me and offered to submit their claims as mediums for independent state-writing to the investigation of the society's committee on physical phenomena. They appeared ingenuous, and anxious to obtain a standing in the JOURNAL and with the society.

"Their deportment in this matter, together with reports coming to the office, led me to recognize them, to permit the insertion of their advertisement; and to assiduously seek to personally test their claim as slate-writing mediums. After eight sittings, seven of which were total failures and one unsatisfactory, I deemed it a waste of time for me to pursue the matter further, especially as each attempt cost three hours of valuable time. However, I want to emphasize right here my belief that a part of the slate-writing done in the presence of these young women is genuine, the work of ex-carnate spirits. But I think a large proportion of the genuine is done by the familiar spirits of the mediums rather than by the friends from whom the messages purport to come. Yet I could, if at liberty, give *The Herald* some startling and most convincing evidences of the identity of a number who have communicated with their friends on earth through the mediumship of these sisters.

"When I began to publish accounts of their slate-writing phenomena, though I have never editorially indorsed them, their business rapidly grew, and they doubled the price of sittings. It is only within the past two years that their séances for form materialization have assumed any prominence. During the past year this feature of their business has been steadily increasing. They procured a new cabinet, which it is asserted was paid for by Mr. Martin, of Case & Martin, pie bakers, who in this way expressed his gratitude for what he considered excellent tests received through them. Some three months ago I sent a request to the sisters to call on me. They promptly complied. I then told them that I was receiving many damaging reports as to their materialization séances; that I had prevented two attempts at exposure, and asked if they were willing to give me a series of experimental séances, I to select a company mostly of Spiritualists, and no one who should be objectionable to them. To this proposal they readily assented. Six séances were held under this agreement. I had intended to institute test conditions after I had witnessed the exhibition long enough to see what was necessary. I did not carry out this intention, for I became fully satisfied that we were sitting in front of a

trick cabinet and that the display was deliberate, premeditated deception. Yet, knowing of my own knowledge, obtained from experiments with another medium under conditions that no fair-minded scientist would undertake to impeach, that spirits can project an image identical in appearance with that of a person when in the flesh, and believing the sisters to be mediums, I could not affirm that May Bangs was not a medium for form materialization. Hence I was slow to advise strategic measures to confirm my convictions as to the show which we were taking so much trouble and inconvenience to attend. I desired, as did all who were members of the circle, to save these young women from the disgrace of an exposure, to awaken their moral sense, to portray the danger they were constantly incurring, and to lead them to discontinue their deceptive practices. But pleading and argument proved of no avail. We met, six of us, at the Bangs residence of a Sunday morning, some weeks ago, and had a two hours' session, during which we exhausted every argument, pointed out some of the deceptions they were guilty of, pleaded with the mother to think of the welfare of her daughters and of the innocent grandchildren who sat in the room with us.

"Later I invited the sisters to my house, and spent an evening trying to save them from themselves, but it was of no use. May, the cabinet medium, seemed frightened and inclined to discontinue the show, but was evidently swayed by Lizzie and her mother, and after an intermission of one séance the farce went on as usual. Seeing that nothing but a public exposure would do, I reluctantly assented to it, after telling the sisters and their mother that warrants were out for their arrest, and that if they persisted detection and disgrace were inevitable. The overwhelming evidence of their guilt, obtained at the seizure on Sunday night, the *Herald* has already chronicled.

"Specifically, what do you know they have done that is genuine?"

"Of my personal knowledge I know of nothing."

"What has the influence of the mother been?"

"I am fully satisfied from long observation and extended inquiry that it is bad; that she is by all odds the most guilty member of this damnable conspiracy to coin money out of the longings of broken hearts, and sorrowing souls in search of that knowledge which is more precious than life to many."

"What of their financial circumstances?"

"I know but little about them. I am inclined to think they have not saved much; they may have a few hundred dollars ahead."

"What of their morals?"

"Their moral obliquity is something shocking. In all my experience I never saw it surpassed and seldom equaled; but I do not think they are 'fast' women."

"Are you satisfied that the detectives acted fairly toward them? That they did not supply any wigs, etc.?"

"Yes; they not only acted fairly, but Mr. Trefry, the amateur detective, to whom belongs the greater share of credit for the success of the exposure, had repeatedly and persistently warned them of the risks they ran, and tried to persuade them to confine themselves to their slate-writing, in which he has confidence. It is the height of absurdity for those guilty people to assert that the police supplied the paraphernalia. Everything taken last night, wigs, spangled dress and all, will be recognized by sitters as familiar objects. Their assertion is only an echo of that uttered by J. Matthew Shea, whose detection was brought about by Mr. Trefry several years ago, and who, after swearing the outfit was brought in by the officers, had the effrontery on leaving town to go to the police station, claim and take it away."

"How complete do you regard the exposure?"

"It could not be more complete. There is nothing left to be asked for in the way of thorough exposure. Now, I have tried to frankly answer all your questions; I want to add a word: The great body of Spiritualists are more unrelenting toward fraud practiced under the cloak of Spiritualism and better able to detect it than outsiders possibly can be. The public is apt to judge Spiritualists by the cranks who have come out of the churches to curse this new movement. Back of this froth and scum is a vast body of rational, cultured, moral, religious people who are Spiritualists, and who are molding the thought and influencing the theology of every leading sect in America. I labor to develop the scientific and ethical sides of Spiritualism, and number among my friends and co-laborers a body of representative people of whom any man might well be proud. Fighting frauds is only an incident; constructive work is what most interests me and those I labor with."

## Students of the Mystic.

S. E. HIBBERT, F. T. S.

Students of The Mysteries, listen to me! Ye who sail over the sad seas of Spiritism, Buddhism, Occultism, harken to one who has gone down into the dark waters, searching for the pearl of Truth, unafraid by the monsters of the deep, unmindful of the chills and terrors of death that lie in wait alike for the timid and the daring! Do you think, pious student, that religions will help you on the road to wisdom and power? They may while you are young, weak and ignorant.

Priests always rule both men and nations in their mental infancy. But as you grow older, stronger and wiser, and learn how these religions are made, built up by other men, into tremendous machines of appalling force to rule their fellow-men—holding back humanity in its onward march of progress and knowledge, gripping the mind of man, stifling his feelings, and blinding his eyes so he cannot see what the finger of God has written on his soul, you will scorn these religions, and go your way to gain the power, that while it makes you free, shall also make you god-like. Seek for "the pearl hidden in the Lotus." Search for the secret of the highest life. The highest joy is Love. The highest Love is always joy.

Wisdom alone will never solve the mystery of life; neither will Love. But these two combined shall unlock every secret of earth and heaven! Love and wisdom, and he who gains his wisdom through the pathways of unselfish love chooses the better part, though he walk all the way with bleeding feet. Love has innumerable pathways, and each and every one has flowers of beauty and sweetness growing in its borders, for your wearing.

Sweet saints (?) would limit the possibilities of the universe to the prim posies that grow within the straight lines of their narrow vision. Would count the endless varieties of the flowers of joy in the boundless garden of nature, by the colors and perfumes perceived through their shriveled senses.

Man is in the universe that he may know it, master it. The universe is also within man, and he may live and die through count-

less ages, and never master the tremendous powers of his nature, because he is not only a sinner, but a coward and a fool. If life and experience teach one unvarying and abiding truth, it is this. The penalties of ignorance are as cruel, as relentless, and endless as the penalties of sin. For ignorance and sin are one—opposite sides of the same sword that pierces forever the suffering heart of humanity. Would you cease to suffer? Get wisdom. Only through ages of experience—not by escaping, but by living through all the possibilities of existence, shall you gain knowledge and wisdom. "Knowledge comes but wisdom lingers."

Would you have power? Know thyself. Rule thyself. There is but one path that leads to real power in all the world, and that is full of sharp and cruel stones, and the flowers that grow by that way, are as rare as they are sweet.

Washington, D. C.

A. F. McNeal, a well known citizen of Rawson, Ohio, died the 26th of last month, after a short illness, and now comes a strange story connected with this fact which is as fully authenticated as his death. The night of Jan. 23th, this year, he dreamed that he had died and gone to Heaven. In the dream the date of his death, March 26th, was firmly fixed upon his mind. In the Golden City of his dream, Mr. McNeal met Mahlon Povenmire of Ada, an old acquaintance and friend, and asked him when he had died and left the earth. Povenmire replied that he had died and come to the eternal world a week before. There were other striking circumstances in the dream equally strange, which so impressed McNeal that the next morning when he awoke in his usual good health he reduced the details to writing and laid the manuscript in his desk, where his wife found and read it with fear and trembling, but said nothing, although it made a deep impression upon her mind which she could not efface. Monday, March 26th, McNeal died as indicated in the dream, while Povenmire passed to the land of the unknown just a week before. The dream was fulfilled in a remarkable manner as regards other circumstances. The case is a strange one, but as Mrs. McNeal is in possession of the manuscript containing the substance of her husband's dream as above related, and bearing date January 23th, the next morning after the vision came to him, there is no room the question the truth of the foregoing.

There was a grand union celebration of the 40th anniversary at Boston: at Tremont Temple, March 31st and Paine Hall, April 1st, under the auspices of the First Spiritualist Aid society. Benjamin P. Weaver, Hattie Dodge, Edgar W. Emerson, J. Frank Baxter, Joseph D. Stiles, Dr. H. B. Storer, Dr. A. H. Richardson, and many others participated in the exercises.

H. H. Brown, formerly a lecturer on the Spiritualist rostrum and now pastor of the Unitarian church at Petersham, Mass., delivered an address entitled "Man is a Spirit," at Springfield, Mass., on the 31st ult., at the celebration of the 40th anniversary of modern Spiritualism, which will soon appear in the JOURNAL.

The Esoteric for April is out, and we can supply copies at 15 cents each. We have back numbers at 15 cents, whenever wanted.

The Lucifer for March, conducted by Madame Blavatsky and Mabel Collins, London, has been received, and we are prepared to fill orders at 35 cents a copy; also December numbers of the same.

## The Five Sisters.

There were five fair sisters, and each had an aim—Flora would fain be a fashionable dame; Scholarly Susan's selection was books; Coquetteish Cora cared more for good looks; Anna, ambitious, aspired after wealth; Sensible Sarah sought first for good health. So she took Dr. Pierce's Golden Medical Discovery and grew healthy and blooming. Cora's beauty quickly faded; Susan's eyesight failed from over-study; Flora became nervous and fretful in striving after fashion, and a sickly family kept Anna's husband poor. But sensible Sarah grew daily more healthy, charming and intelligent, and she married rich.

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

## Consumption Surely Cured.

To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,  
T. A. SLOCUM, M. C., 181 Pearl St., New York

Catarth, Catarrhal Deafness and Hay Fever.

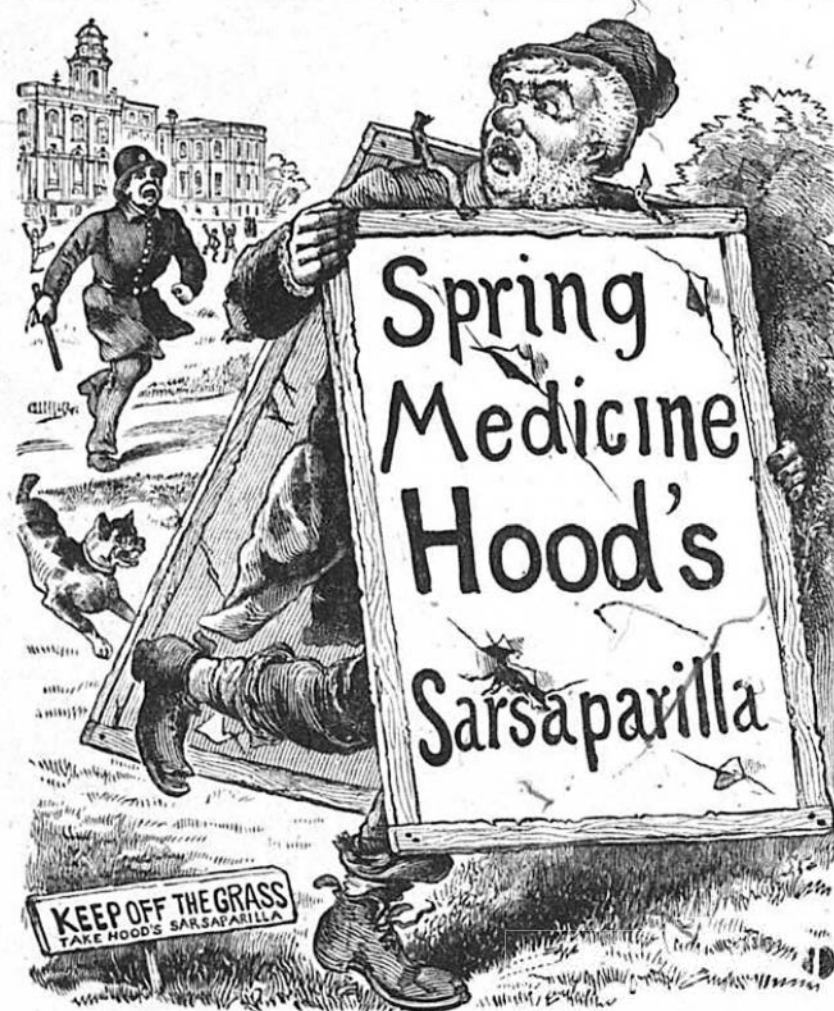
Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

Philadelphia has a number of very clever lady amateur billiardists.

The three R's brought Regret, Reproach and Remorse to a great political party in 1884. The three P's, when signifying Dr. Pierce's Purgative Pellets, bring Peace to the mind, Preservation and Perfection of health to the body.

From the edition of Geo. P. Rowell & Co's "American Newspaper Directory," published April 24 (the twentieth year), it appears that the Newspapers and Periodicals of all kinds issued in the United States and Canada, now number 16,310, showing a gain of 890 during the last 12 months and of 7,136 in 10 years.

Cassell & Company, the publishers of Max O'Rell's latest creation, "John Bull, Jr.," had every reason to expect a large sale for the book, and to meet the anticipated demand they printed an unusually large first edition, but it seems that even then they underestimated Max O'Rell's popularity. "John Bull, Jr." has been on the market but a few days and yet every copy of this large edition has been sold and a still larger one is now on the press. Nothing succeeds like success in literature or any other profession.



The season when that tired feeling is experienced by almost every one, is here once more, and again many people resort to Hood's Sarsaparilla to drive away the languor and exhaustion. The blood, laden with impurities which have been accumulating for months, moves sluggishly through

Nearly everybody needs a good spring medicine like Hood's Sarsaparilla to expel impurities which accumulate in the blood during the winter, keep up strength as warm weather comes on, create an appetite and promote healthy digestion. Try Hood's Sarsaparilla and you will be convinced of it.

## THAT TIRED FEELING

the veins, the mind fails to think quickly, and the body is still slower to respond. Hood's Sarsaparilla is just what is needed. It purifies, vitalizes, and enriches the blood, makes the head clear, creates an appetite, overcomes that tired feeling, tones the nervous system, and imparts new strength and vigor to the whole body.

"Feeling languid and dizzy, having no appetite and no ambition to work, I took Hood's Sarsaparilla, with the best results. As a health invigorator and medicine for general debility I think it superior to anything else." A. A. RIKER, Utica, N. Y.

## Hood's Sarsaparilla

Is proven to be so vastly superior to any other sarsaparilla, or blood purifier, that one has well said: "Its health-giving effects upon the blood and entire human organism are as much more positive than the remedies of a quarter of a century ago as the steam power of to-day is in advance of the slow and laborious drudgery of years ago."

"Early last spring I was very much run down, had nervous headache, felt miserable and all that. I took Hood's Sarsaparilla and was much benefited by it. I recommend it to my friends." Mrs. J. M. TAYLOR, 1119 Euclid Avenue, Cleveland, Ohio.

## Makes The Weak Strong

"My appetite was poor, I could not sleep, had headache a great deal, pains in the back, my bowels did not move regularly. Hood's Sarsaparilla in a short time did me so much good that I feel like a new man. My pains and aches are relieved, my appetite improved. I say to others who need a good medicine, try Hood's Sarsaparilla and see." GEORGE F. JACKSON, Roxbury Station, Conn.

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THE DINGEE & CONARD CO., Rose Growers, WEST GROVE, PA.

## Gold Fields.

that pan out richly, are not so abundant as in the early California days, but those who write to Hallett & Co., Portland, Maine, will, by return mail, receive free, full information about work which they can do, and live at home wherever they are located, that will pay them from \$5 to \$25 per day, and upwards. Either sex, young or old. Capital not required; you are started in business free. Those who start at once are absolutely sure of snug little fortunes.

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JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS, London, England.

Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

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From firms all over the world if you send 20 cents to have your name in American Directory. Copy sent you with name inserted. Always address American Directory Co., Buffalo, N. Y.

Trans. Illus. Vol. Dec. 27, 1886. Costs—1 have already received more than 1,000 papers of all mag. may XENOPHON, etc. for which I had often paid 20 cts. each paper. I advise every body to have their name inserted at once. I know from experience your Directory for 1887 is all mine. A. T. J. Adams.

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## Voices from the People.

AND  
INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal  
Idiotry.

WM. WALLACE COOK.

The idol of faith has a crowded shrine  
For worshippers worshipping naught;  
With no positive base, the fair design  
Must fall at a positive thought.  
You, beautiful, you are the dreams of faith  
And sweet are the longings of hope;  
But shadowy hope is a fleeting wreath  
And all fabulous faith a trope.

Idolaters many are there that bow  
At the altar of earthly love;  
With fancy grotesque their dreams to endow  
From founts of perfection above.  
Sublime is the trance of a mortal heart  
Enamored of temporal sense;  
But frail is the fiction and sure the dart  
That pierces a shallow pretence.

Bright, golden thoughts in terrestrial fire  
Are melted and riven of dross,  
But a golden calf perfects the desire  
In a lust of mortal gloss.  
And that's the immortal form  
Or copy ideas of mind.  
Religion becomes idolatrous storm  
When our love and our faith are blind!

## Guess or Prophecy, Which?

To the Editor of the Religio-Philosophical Journal.

In 1860, May, at Constatine, Mich., Mr. E. V. Wilson, well known to many of the JOURNAL'S readers, in a public lecture before a large audience, indulged in a stretch of fancy or of prophecy which, I believe, has never been published. Its remarkable character, still more wonderful fulfillment, except in one particular, and the near close of the period for its entire verification or for its partial failure, render it desirable to publish the facts for the benefit of those whose curiosity may lead into matters of this sort. In the midst of an oratorical flight of a sort for which the speaker was noted, he suddenly stopped and pointing upward, in language nearly as follows, exclaimed:

"I behold a scene in the heavens. There is a vast concourse of people, coming, going, gathering together as if to deliberate on some matter of moment; then suddenly breaking asunder and scattering again as unable to agree upon anything. All seem in trouble. Washington, Adams, Jefferson, Franklin, Jackson, and a vast number of illustrious American statesmen are the central figures, all trying to accomplish something, while far around, covering the plains and hills of space far as I can see, there is an anxious interested concourse, as if the whole Spirit-world were spectators. Now in the foreground I see eighteen young women dressed in white, bearing white banners, and on those banners the names of the seventeen free States and New Jersey. There are also thirteen other young women, dressed in black, each with a black banner on which is the name of one of the thirteen slave States. They are trying to have a national gathering to harmonize the present sectional strife; but all is wrangling and confusion. Neither the aid of the patriot fathers nor the sympathy of the angels is sufficient to compose them. I see them scatter, one half departing yonder southward, the other this way, while the elements of the vision dissolve in darkness."

"It is scarcely gone when another aerial picture opens to view. It is one of war, confusion, armies, slaughter, conflagration and destruction. Through all the South I see convulsed legislatures and gathering armies. They form a new government; they assault and capture the national forts. The North now flies to arms. From Maine to the Pacific, agitation, anxiety, terror, collecting of men, and marshaling of soldiers, prevail. The armies march southward and the conflict of States and Slaves here and there from east to west. Now the lines move south, now waver, now recede. The North wins and the South retreats; then the South is victorious and the North retreats. Now again the North wins the day and the Southern armies flee, break, scatter, dissolve, while the conquering armies of the North march, capture, ravage, destroy. Finally the roar of guns and the smoke rolls southward, disappears and the war closes. The North is victorious, the South is defeated."

"But another takes its place. It is similar to the first. In the foreground I see one hundred and twenty-four young women in white, with white banners, on each the name of the State. Around and within them are the spirits of the nation's illustrious past, the living present, and in waiting a vast, countless concourse of visiting angels. All is harmony, happiness, joy. With one intent the multitude are assembled. They are collecting for a peace jubilee. The conflict over, America celebrates her resurrection for a new, a prosperous career."

"The first scene depicted was the present disturbed condition of the country; the second the war, which, on account of slavery, will soon disturb the country—a war in which slavery will be destroyed and our institution unfixed; the third is the condition of the nation following the conflict when harmony is restored and the number of States increased to 124. All this will transpire within thirty-five years."

It will be seen that all these prophetic facts have been realized, but that regarding the number of States. For that but seventy remain. With that, too, he recalled the national jubilee of 1876 I have related this prophecy to very many as I recorded it at the time. All are in wonderment and doubt. As I did not then believe what Mr. Wilson predicted could be verified, so now I do not doubt an "unbelief as to what remains, seeing not a sign that our sisterhood of States can become so enlarged." Thinking the whole event of interest I give it for what it is worth.

Coldwater, Mich.

C. J. THORPE.

## A COUGH-PREVENTING SCHOOL.

### How the Advice of Physicians on This Matter Is Made Practical.

A physician's advice, not to cough when you want to cough, now being circulated in the newspapers, is believed to be sound by some who have tried it. Mr. Clark Bell, a lawyer and president of the Medical-Legal Society of this city, has had some experience in suppressing the tendency to cough, which it is interesting to hear him relate. He had a constant irritation in his throat and at times a severe cough when you want to, and to that teacher Mr. Bell held without delay. Sure enough, pupils, with all brands of coughs attached to them, were there to learn how to lay their bronchial burdens down. Most of them were men in the serious and learned professions and pursuits of life, and they acted like awkward shamed schoolboys, knowing that they were there to learn as though the whip had been laid on them by a stern teacher. Still, there were stories of others who had learned it, and these were the days of learning and doing new things, so they held themselves in readiness to make rapid progress.

The teacher stood them in a row, made them brace back their shoulders, hold up their chins and draw in their abdomens. The last was not easy of accomplishment to some of them, who had previously permitted their stomachs great license in the way of development and obtuseness; but they heroically made the attempt. When the class was in order the teacher told them to "Sweet Home." But they couldn't sing, some of them said. They must, the teacher said. Finally they squeaked away, and then their throats began to cut up. The teacher forbade any throat clearing or coughing, but told them to draw in a long breath and hold it when they were tempted to cough. After many failures they succeeded.

They met in class three times a week, and spent an hour in singing. Their throat troubles soon retired under the overpowering if not harmonious influence of their vocalization. They even flattered themselves that they became pretty good singers. They were forbidden to cough or scour their throats when out of class. Mr. Bell said there were boys when he would have given a year's income for the privilege of tearing away at his throat in the old time fashion, but he wouldn't yield to the temptation, and at last all throat troubles were left him.

Another benefit which the exercises brought to the most bilious of the class. It reduced them in girth several inches, for which they were correspondingly grateful.—New York Press.

## The Alleged Use of Intoxicating Liquors by Madame Blavatsky.

WM. EMMETT COLEMAN.

I see that Helen Densmore, in the JOURNAL of March 10, denies my statement that Madame Blavatsky uses intoxicating beverages. What the lady says about Madame Blavatsky's habits seems to refer exclusively to her present mode of life in London. Although Mrs. Densmore speaks of knowing the Madame in New York in 1872 and 1873, yet she does not specifically assert that at that time Madame B. did not use intoxicants. All that she says relative to her habits in this regard is placed in the present tense. It may be that she has of late years foregone the use of all intoxicants, and if so I am glad to hear it. I have no cause to doubt the truth of Mrs. Densmore's statements, and as she states that Mme. B. does not now indulge in liquid stimulants, such is probably the case. It is noteworthy that only one of the statements alleged concerning Mme. B.'s personal habits is denied. At the same time that I spoke of her use of intoxicants I referred to her tobacco-smoking, her use of slang in French and other languages, and her use of oaths. If Mrs. Densmore was, and is so intimately acquainted with her as she says, she must know whether the other statements concerning Madame B. are correct or not; and her silence thereupon is a virtual admission of their truth. Their truth is also implied in her remark, "whatever the faults of this remarkable woman may be, this (the use of intoxicants) is not one of them." The fact of her smoking is so notorious, that it would be folly to deny it, and as to the character of her conversation and language I have abundant testimony from those who were intimately associated with her at different times and places.

I am in the habit of making allegations, such as this concerning Mme. Blavatsky's use of stimulating beverages, unless I have substantial, trustworthy evidence of their truth. In this instance, my evidence concerning this lady's habits in the particulars stated was derived from the following sources: (1) My late wife was a resident of the same house with Mme. Blavatsky in Philadelphia in 1874 or 1875, on Girard street. I think my wife told me that she saw Mme. B. in writing for the press the first article, or one of the first articles, she ever published in the English language. My wife's assistance consisted only in an examination and revision of the phraseology, the Madame's knowledge of correct English composition being then somewhat imperfect. Mrs. Densmore is mistaken in saying she knew Mme. B. in New York in 1872-73, at the time the Theosophical Society was formed, as this society was not instituted till several years after the date mentioned. My wife was one of the most scrupulously truthful persons I ever met, and I am confident that her statements concerning Madame Blavatsky's habits can be implicitly relied upon. (2) Several years before his death, Mr. D. D. Home, the celebrated medium corresponded with me concerning Madame Blavatsky. He informed me of a number of episodes in her life that were known to him, all of a very damaging character. He lived in Paris, and he was well posted regarding her life there, the details of which in *extenso* would not bear publication. I had no cause to doubt the truth of Mr. Home's statements concerning the Madame's personal habits, and I was and am convinced that all that he said was true, including her use of intoxicants.

(3 and 4.) I have been told many details of Mme. B.'s life, both while she was in Paris and in New York, by two ladies formerly intimately associated with her. One of these ladies knew her in Paris and also lived for a considerable time with her and Colonel Olcott in New York. This lady gave me a detailed history of the numerous impostures practiced by the Madame alike upon Olcott and others in New York. Both ladies told me of Blavatsky's husband, whom I think she married in Philadelphia, and of whom she seemed in so much dread in New York, giving her servants instructions not to admit him should he ever present himself at her New York residence. I was and am convinced of the truth of the statements made to me by these two ladies, including those ancient her personal habits. (5) If I am not mistaken, references to her use of intoxicants have been published in various American newspapers at different times. This by itself would not be conclusive evidence of its truth, but taken as confirmatory of the statements of the various parties above mentioned, who were in a position to know the truth in the matter, the newspaper statements are not without a subordinate value.

I am desirous only of stating the exact truth on this as on all other matters. I have no desire to lay anything at the door of Mme. B. of which she is innocent. If it can be shown that all of my informants were mistaken, or else that they misled me with false statements, and that Mme. Blavatsky has not since 1874 used intoxicants, I shall be glad, of course, to make the *amende honorable* in this matter. There is little fear, however, in my opinion, that such a task will ever be undertaken. I should glad for any persons having any information in this matter, *pro or con*, to write to me stating the facts as known to them. I may be addressed "Chief Quartermaster's Office San Francisco Cal."

## A Wonderful Slate Writing Medium.

To the Editor of the Religio-Philosophical Journal.

In our Sunday night meeting we had a test that I think is seldom equaled anywhere, and has created much interest in this city. Dr. W. E. Reid, a well known, glib, and magnetic healer and writing medium, gave notice that he would, if allowed a half hour each Sunday evening, give tests by answering "written questions placed in sealed envelopes and retained in his possession, or if brought in by any other persons than the writer. After answering questions for about fifteen minutes, Dr. Stevens, a skeptic, arose and asked if his questions could be answered upon two slates that he had brought with him. The slates were riveted together with copper wire, he did not want to be read by any one, getting them open without his knowing it. Dr. Stevens held one end of the slate and Mr. Parks the other. Dr. Reid only touching with the ends of his fingers the envelope in which were Dr. Stevens's questions that had been placed on top of the slates. About ten minutes were taken to complete the work. The writing sounded like the ticking of the telegraph. There was no pencil used. The slates were so securely fastened together that they had to break the frame to get them apart. Both slates were covered with writing. Besides the answers to Dr. Stevens's questions, there were twenty others, with forty-five distinctly individual signatures, no two by the same hand. The answers to all but one were acknowledged. The answer was given to a question written "ix weeks before and afterwards thrown into the waste basket," and the person who wrote it was not in the hall at the time. Dr. Stevens's question was: "1. Has Dr. Reid magnetic power, or is he a fraud? 2. Are his readings psychometric?" The answers are:

"DEAR DOCTOR: I think that by the time you have owned these slates you will have concluded that he has magnetic or healing power. If not, rest assured I will give you an extra shock. Second, if what has been written between these slates can be called psychometric writing, the other can be called psychometric reading. You might digest the phenomenon with some of your psychometric pills."—Macleay.

Grand Rapids, Mich. C. M. POTTER, Sec'y.

A citizen of San Bernardino, Cal., has succeeded in making a living off of one acre of land. Around the acre is a row of fruit trees from which he has realized \$400 for a season's fruit. He put a quarter of the acre in strawberries and sold \$200 worth. From the rest of the acre he took three different crops of vegetables and was successful with them that he sold \$1,000 worth, besides keeping a cow, a pig and fowls.

A lady in Greenwood, Mass., gave a cat to a friend living in Somerville, nine miles distant. The cat was taken at evening, put in a box, which was placed in a buggy and covered with a horse blanket, and carriage robe. The cat was put in the cellar of the new owner, but escaped the next day. On the following day it turned up at the old home.

A mound that was opened near Paris, Ky., recently, contained three skeletons. The remains lay with their feet lapping together around a small circle. Pieces of mica and a large war club were also found. There was a large oak tree growing from the center of the mound, showing that the place must have been used as a burial ground hundreds of years ago.

## Seen in a Trance.

Dr. Newman was, some years ago, a leading medical practitioner in the large manufacturing town of L. On the death of his wife he retired into private life, with his son George, and his frail and peculiar little daughter, Mary. At the time of our tale George was serving as a volunteer in the Russian army, then carrying the horrors of war into the territories of the Sultan. George was with the army investing Plevna, and the last news his father and sister had heard of him was, that he was down with dysentery.

Three days after the receipt of this sad news, the loving father and sister were sitting over the drawing-room fire, sadly thinking of their suffering relation, when Mary asked, "What is dysentery, papa?"

"A very lowering disease, my love, and one the recovery from which is very gradual."

"Then George, I suppose, is not well yet?"

"At this moment, I suppose, is not well yet."

"Then George, I suppose, is not well yet?"

"At this moment, I suppose, is not well yet."

Dr. Newman believed this mesmeric insensibility to be nonsense, and the two friends frequently engaged in a discussion of the matter, but without either having derived any benefit therefrom. The doctor, too, was one of those men, who unfortunately are by no means rare that once having made up their minds that a thing is impossible, absolutely refuse to investigate it.

On the evening in question, after the usual greeting, including a kiss to the pretty little Mary, who was a special favorite of Mr. Mason's, Dr. Newman related to his friend the sad news they had received from Bulgaria. Mr. Mason with concern remarked, "Why do you trouble me with a severe attack. I know only too well the long and weakening after-effects of a bad one."

"Mary was asking just as you entered if he were likely to be well yet."

"Yes, papa, I do feel anxious, and there is no possibility of hearing for a week at least. Do people ever die from it?"

"Yes, darling, they do, indeed; our George may be by this time in his grave for aught we can tell; telegraphic communication is so very uncertain in war times."

"Suppose he is gone, papa?"

"Then you, little pet, will be the only interest left to the poor old doctor in this life."

Mr. Mason listened with sympathetic sorrow to the fears of the fond father and sister, and broke into the conversation thus:

"My dear Newman, I know a method by which you could perhaps hear from your son in the course of an hour."

"What do you mean? Why on earth don't you apply it?"

"That is just what I was about to do, only your consent is necessary first."

"My consent! Of course you have that; but what has that to do with it?"

"Well, it has this much to do with it; the means I propose to employ is mesmerism."

"Come, this is a wrong time for jesting. I should not have thought of it you."

"My dear friend, I am not jesting; I can do just what I say, if my instrument be good, and for both of you sake I am willing to make the attempt."

"Well, if you succeed, you will have destroyed all my arguments, and I shall have to shut up for ever. But never mind my humiliation, if we could get an assurance of George's welfare, it would be indeed cheap at the price."

"Very well then, Mary, you do not object to be the subject and be sent to the East in search of your brother?"

"Oh dear no! I should like it immensely."

Mr. Mason then directed her to lie back easily in her chair, and placing himself in front of her he commenced to make passes from head to foot, directing her at the same time not to resist the influence and to go to sleep. These operations he continued for some time. At last, having judged the mesmeric trance sufficiently deep, he asked, "Where are you?"

To the father's amazement Mary answered, "I don't know; there are a lot of tents and soldiers about, and big guns are going off. It is very unpleasant; I don't like to be here."

"I want you to go to the Russian camp and search for your brother. Look in the hospital tents."

"I have; he is not in there."

"Then search for him."

"I can't find him."

"Oh yes, you can, look again more carefully."

"I see him now, he is lying on the ground in his great coat."

"Is he in the open air?"

"No, in a tent."

"Oh, yes, but asleep."

"Is he ill?"

"No, but I don't think he is very strong; he has just awoke with a start, and called my name; how frightened he looks; goodness, he has fallen on the ground! he is not dead, only in a faint."

"Can you tell us any more?"

"Yes, a letter lies on his box addressed to papa."

"Can you read it?"

"That would not be right."

"Papa gives you leave to do so."

"Then I will try."

"Before Plevna."

"My dear Father,—Just a line to let you know that my attack of dysentery was not severe, and though I am yet weak, I am well enough to take part in the assault on the Turkish works to-night. Good-bye. If you get this letter I shall be among the fallen. I must get up to bed now, but I will write again as soon as I am fit to do so."

"I must rest now, I can stay here any longer."

"Very well, wake me then."

Mary then awoke, but when her father questioned her on what she had seen, she knew nothing about it whatever. Mr. Mason said he felt confident that everything that had been related was perfectly true, and that it would in due time be verified. The doctor, however, still remained as skeptical as ever, until a few days after the event above recorded he found a letter from Bulgaria on his breakfast table. With eager and trembling hands he broke the envelope, and the following extraordinary communication was presented to his view:

"My dear Father,—I have a most astonishing occurrence to tell you. My dysentery was not severe and I returned yesterday to duty. Last night was appointed for the attack on the enemy's redoubts, of which you know probably more than do those who took part in it. My regiment was in one of the assaulting columns, and knowing the danger of the enterprise, I wrote you a note to be forwarded in case I fell, and my downy slumber began to dream and fancied I was sitting by the fire at home, and Mr. Mason, Mary was absent, but in a few moments I fancied I saw her spirit floating about here; her absence from home and her spirit here made the sudden impression on my mind that she was dead. I remember nothing afterwards, except jumping from the bed and calling out 'Mary!' until I found myself lying in a cot and the doctor timing my pulse, and broad daylight. I was perfectly awake and well again, but could make nothing of my dream. Since the following extraordinary communication was presented to his view—"

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## The Rev. J. M. Caldwell's Sermon.

To the Editor of the Religio-Philosophical Journal.

Some friends send me a slip from the Chicago Daily Herald containing a sermon of Rev. J. M. Caldwell, wherein he names "Mormonism" and modern Spiritualism" in the same breath as mischievous errors; speaking of them, it would seem, as if they were allied together or similar in their hurtful effects. The gentleman in some respects utters a fairly good and true sermon; but in making the above blunder, and in supporting some other ideas equally erroneous, his mind seems a little sick—so much so as to require a careful dosage with his own medicine. For instance he avers: "It is a sad thing to see one go out into the responsibility of manhood with a child's look of incredulity and ignorance." "Such unquestioning credulity may be delightfully innocent," "but it exposes us to every form of superstition and fanaticism."

Just so! We thank him for expressing and enlarging upon this idea so fully. But, dear Mr. Caldwell, just take a good dose of that, and see how it will clean you out and brighten you up. Here is the way we mix it up and sweeten it for you: There is a certain book which has been compiled from such a heterogeneous mass of ancient Hebrew and Grecian writings that no body can tell by whom it was written. The several parts were written. The first compilers thereof were, as is currently reported, a council of Catholics priests of no very high character for either wisdom or morality.

Furthermore it is historically quite well established, that there have been endless discussions and bickerings as to the meaning of many parts and passages in it, together with sundry re-translations and revisions of the same—notably one of recent date, bringing to bear a more enlarged scholarship and a greatly increased number of original manuscript copies for reference, which said revisions have made plain therein, several important fraudulent interpolations, mistranslations and contradictions that greatly modify the true meaning of the book. I warrant you will recognize by the description, that I mean the book that has been printed and entitled the Holy Bible."

Now, Brother Caldwell, don't put on wry-faces and say "you can't swallow the medicine," you must take it to save your mental and spiritual life. You, an assumed reverend preacher, in this year, A. D. 1888, have "gone out (as you say) into the responsibility of manhood," with more than "a child's lack of discrimination," and have accepted this doubtful book, wherein is found all manner of cruelty and bloodshed atrociously ordered of God; all sorts of nastiness and immorality described for people to copy after; innumerable scientific errors and absurdities; and a host of other things, which, if false; yes, you have "been and gone and done," called the book the "word of God," at the dictum of that very "superstition and fanaticism" to which you allude, without any rational authority whatever. The divinity schools, it is presumed, gave you this misguided lesson, which is really in opposition to the teachings of the book itself for it absurdly enough says: "The word was made flesh and dwelt amongst you," implying that Jesus of Nazareth was the "word of God."

"Pray now, let the medicine work and you will surely feel the better for it. Soon you will be able to perceive the absurdity of classing Mormons and Spiritualists together; for they are as wide apart as the poles."

Mormonism is a rank sucker from the root of polygamous Judaism, and the Bible ideas of a God as set forth in the Old Testament, brought to bear upon the fanaticism of ignorant people who were impressed with coarse Bible-laught doctrines concerning both the here and the hereafter.

King David, "the man after God's own heart," had numerous wives and concubines; why not have them now? Solomon, the great and wise, had a well-filled and richly endowed harem of wives married and "sealed" to him. If wise then, why not now? I tell you, brother Caldwell, but for the Bible and the more than foolish worship of it as an infallible book, we would not have had the Mormon stain upon our modern civilization. Spiritualists believe in the fall in the injunctions you quote as to testing both men and spirits—yes! even to questioning the idol which has been reared, and before which you bow in reverence—marking it "the word of God."

Spiritualism, at its best, is but a grand, rational, noble eclecticism—satisfied with nothing less than demonstrated truth—building its philosophy of life on that truth alone which is found to be consistent with nature and her developments, under the laws of an Infinite, all-pervading Divine Presence.

Hockessin, Del. J. G. J.



### "There Is a Time to Mourn."

If Lenten skies alone were dull and gray,  
If only hills were bare and meadows cold;  
If on the icy shore alone all day  
The sobbing waves in plaintive breakers rolled;  
If only wailing March winds moaned and sighed,  
If but the drifting clouds were bitter tears,  
If but the hills and winds and blows cried,  
And mourned for wasted days of blighted years;  
Why, I could laugh then; for my heart would sing  
Of summer days gone by, and yet to be;  
For Easter lilies would be blossoming  
Beneath the sombre pall of Lent, for me.

I would not care for dull and weeping clouds—  
In the light heart there shines unfading light;  
But when the light itself in sorrow shrouds,  
How dark and myss is that sorrow's night.

Here is my sorrow—in that reckless ways  
I crushed the buds last Easter time that smiled;  
And walked with wayward steps in tangled maze,  
And with my sins the fair new life defiled.

So, penitent, again my beads I tell,  
Bring me the old hair shirt I used to wear,  
Hand me the sackcloth robe that fits so well,  
And lead me to the dust heap over there.

Here let me sit and sigh the hours away,  
Taking a wanner's slender good old cry;  
Heap on the dust; here will I sit all day,  
Counting my beads while all the world goes by.

Here in the dust and penitence of Lent,  
Till all those penitential days are gone—  
And when, at last, this mourning life is spent,  
Still in the dust I'll slumber on.

—Robert J. Burdette.

### A CASE OF REAL CLAIRVOYANCE.

While Lying Sick in Bed a Woman  
Sees a Murder and a Suicide.

A most remarkable case of clairvoyance is the absorbing topic among the residents of South Camden and is perplexing the wise people of that city.

The case is that of Mrs. Annie Fields, of 805 Broadway, who died a few days ago and who was a very highly respected and estimable lady.

One day while sick she made inquiry, during a few moments of consciousness, relative to the health of Turner Berry, a well-known business man in that locality, and who had been seen that morning in excellent health. An hour or two afterward a little daughter of Mr. Berry called at the Fields' residence and said her father had been taken very ill. On the following day Mrs. Fields rose up suddenly from her stupor and, in apparently great agony of mind, declared that a well-to-do brother-in-law, Arthur Berry, was away up among the Pennsylvania forests seriously ill, and his family were greatly agitated over his disappearance and could not find him. A day or two later a letter came confirming this.

The most mysterious case in connection with Mrs. Fields' clairvoyance, however, was that in connection with the murder of Amelia Walker by Michael Finnigan and the latter's suicide.

On the night of the murder Mrs. Fields suddenly sprang up in bed after having been in a stupor for a long time, and in a terror cried out: "See that man and woman and the carriage at the city hall, see the confusion, let me get near the man, let me get near him." The old lady was with difficulty quieted and then she broke out again, declaring that a terrible thing was happening, and the man was causing them trouble. Then in a very weakened condition the old lady fell back in her bed.

On the following morning Mr. Fields began to read the account of the murder to his daughters, when one of them seized the paper from his hand and was shocked to discover that the facts were identical with those their mother had seen in her stupor. Two days later Mrs. Fields died. —Philadelphia Item.

### "Didn't Know It Was Loaded."

The young man fell dead!  
A friend had pointed a revolver at him.  
"He didn't know it was loaded!"  
We often hear it stated that a man is not responsible for what he does not know. The law presupposes knowledge and therefore convicts the man who excuses crime by ignorance.

"If I had only known" has often been an unfortunate man's apology for some evil unknowingly wrought, but in a matter of general interest—as for instance that laudanum is a poison, that naphtha is a deadly explosive, that blood heavily charged with a winter's accumulation of the waste of the system—it is one's duty to know the fact and the consequences thereof. Our good old grandmothers knew for instance, that the opening of spring was the most perilous period of the year.

Because then the blood stream is sluggish and chilled by the cold weather, and if not thinned a good deal and made to flow quickly and healthfully through the arteries and veins, it is impossible to have good vigor the rest of the year. Hence without exception, what is now known as Warner's Log Cabin Sarsaparilla, was plentifully made and religiously given to every member of the family regularly through March, April, May and June. It is a matter of record that this prudent, preventive and restorative custom saved many a fit of sickness, prolonged life and happiness to a vigorous old age, and did away with heavy medical expenditures.

Mrs. Maggie Kerchval, Lexington, Ky., used Warner's Log Cabin Sarsaparilla "for nervous sick headache of which I had been a sufferer for years. It has been a great benefit to me." Capt. Hugh Harkins, 1114 S. 15th St., Philadelphia, Pa., says "it purified my blood and removed the blotches from my skin." Mrs. Anna Smith, Topeka, Kan., says "it cured the 'war' entirely, cured of a skin disease of the worst kind," by Log Cabin Sarsaparilla. Bad skin indicates a very bad condition of the blood.

If you would live and be well, go to your druggist to-day and get Warner's Log Cabin Sarsaparilla and take no other—there's nothing like it or as good,—and completely renovate your impaired system with this simple, old-fashioned preparation of roots and herbs.

Warner, who makes the famous Safe Cure, puts it up, and that is a guarantee of purity all over the known world. Take it now and give it to the other members of the family, including the children. You will be astonished at its health-giving and life-prolonging powers. Its name is a guarantee that it is first-class in every particular.

### Chinese Superstitions.

A girl who is partaking of the last meal she is to eat in her father's house, previous to her marriage, sits at the table with her parents and brothers; but she must eat no more than half the bowl of rice set before her, else her departure will be followed by continual scarcity in the domicile she is leaving.

If a bride breaks the heel of her shoe in going from her father's to her husband's house, it is ominous of unhappiness in her new relations.

A piece of bacon and a parcel of sugar are hung on the back of a bride's sedan-chair as a sop to the demons who might molest her while on her journey. "The Three Baneful Ones" are fond of salt and spices, and the "White Tiger" likes sweets.

A bride may be brought home while a coffin is in her husband's house, but not within one hundred days after a coffin is carried out. Domestic troubles are sure to come upon one who is married within a hundred days after a funeral.

A bride, while putting on her wedding garments, stands in a round, shallow basket. This conduces to her leading a facile, well-rounded life in her future home. After her departure from her father's door, her mother puts the basket over the mouth of the oven, to stop the mouths of all who would make adverse comment on her daughter, and then sits down before the kitchen range, that her peace and leisure may be duplicated in her daughter's life.

A bride must not, for four months after her marriage, enter any house in which there has recently been a death or a birth, for if she does so there will surely be a quarrel between her and the groom. If a young mother goes to see a bride, the visitor is looked upon as the cause of any calamity that may follow.—Adele M. Fields, in Popular Science Monthly for April.

Not a medicine. Mellin's Food is not a medicine, but a true food. It owes its remarkable remedial powers to its ready digestibility and great nourishing properties. Nervous invalids and dyspeptics improve greatly by its use; it does not stimulate, but invigorates after nature's own method.

## To Assist Nature

In restoring diseased or wasted tissue is all that any medicine can do. In pulmonary affections, such as Colds, Bronchitis, and Consumption, the mucous membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction of the tissue. It is plain, therefore, that, until the hacking cough is relieved, the bronchial tubes can have no opportunity to heal. Ayer's Cherry Pectoral

### Soothes and Heals

the inflamed membrane, arrests the wasting process, and leaves no injurious results. This is why it is more highly esteemed than any other pulmonary specific.

L. D. Bixby, of Bartonsville, Vt., writes: "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me. One of my neighbors advised me to try Ayer's Cherry Pectoral. I did so, and before I had taken half a bottle was able to go out. By the time I had finished the bottle I was well, and have remained so ever since."

Alonzo P. Daggett, of Smyrna Mills, Me., writes: "Six years ago I was a traveling salesman, and at that time was suffering with

### Lung Trouble.

For months I was unable to rest nights. I could seldom lie down, had frequent choking spells, and was often compelled to seek the open air for relief. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continued use has entirely cured me, and I believe, saved my life."

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THE ONLY THING NECESSARY to do to secure one of these fruit gardens is to send at once \$2.00 for a year's subscription to The Arkansas Traveler, on receipt of which an order for a Warranty Deed for one acre of good fruit land, as described above, will be sent, absolutely free of all charges. These orders will be accepted by T. H. Leslie, Secretary of The Grand Prairie Real Estate Exchange, who will make out and acknowledge each deed for a small sum, and thereby save subscribers all unnecessary trouble and expense. Only 2,000 fruit gardens will be given away, and it is important that you send at once to secure one of the number. The Arkansas Traveler is well known as one of the most popular, humorous and serial story, entitled "A KENTUCKY COLOMBE", by Mr. O. P. Read, the editor, whose humorous and pathetic sketches are known wherever the English language is spoken. \$2.00 a year is the regular subscription price of the TRAVELER, so these 2,000 fruit gardens are free gifts. Only one single acre will be allotted to any one person, but in case members of clubs and families desire it, their lands will be allotted all adjoining, so as to make collectively a good-sized fruit farm. It is therefore to each subscriber's interest to get as many of his friends and neighbors to go into a club as he can. Be sure to give in all cases the full name, post-office, county and state, and make all remittances by P. O. Order. Registered Letter of New York draft to THE ARKANSAS TRAVELER, Lock Box 484, Little Rock, Arkansas.

DESIRING TO AID in any enterprise which will bring a thrifty population to the agricultural sections of a State and throughout of the valuable services which The Arkansas Traveler with its national circulation is rendering to the material interests of Arkansas, in making widely known her advantages as the best State in the Union for farmers, the undersigned, aided by certain liberal and public-spirited citizens of Arkansas, will, within the next ninety days, donate to subscribers to The Arkansas Traveler a

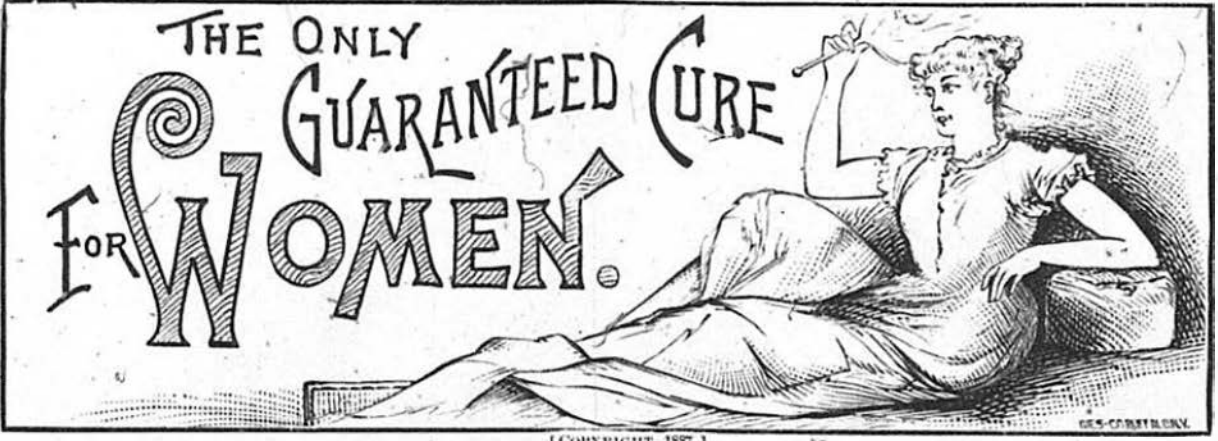
### Free Gift of 27 Fertile Farms

One (1) of 160 acres, Two (2) of 80 acres each, Twenty-four (24) of 40 acres each. all situated in Arkansas county, Ark., one of the richest regions of the State, lying partly on the beautiful Grand Prairie, where an average of forty bushels of corn to the acre can be raised; where the native grass grows in such luxuriance that cattle thrive on pasturage alone all the year round; where all the fruits of the temperate zone, notably the Grape, the Strawberry, the Pear and the Peach, flourish in prolific vigor, and partly in the adjacent rich woods, where the most valuable hardwood trees—Oak, Ash, Hickory and Gum—grow to colossal size. These timber lands are not different from the adjacent improved lands, which, as plantations, command from \$20 to \$50 per acre. If you desire full details, enclose 2¢ stamp to T. H. Leslie, Sec'y of Grand Prairie Real Estate Exchange, Stuttgart, Ark. These magnificent lands lie close to the St. Louis, Arkansas & Texas Railway, traversed by double daily trains, in a region settled largely by Northern and Western husbandmen, without exception are reaping rich returns from well-directed industry. A home in this land of health, churches, good schools, intelligent society, abundance of pure water, mild, equable climate, where no blizzards blow, and where food or fuel famines cannot come, is surely a gift worth an effort to secure. Do you want one? I hereby guarantee to make a distribution, free from partiality or favoritism, of these twenty-seven valuable properties among those who, in response to this advertisement, become subscribers for one year to The Arkansas Traveler. Subscriptions must be sent to the publishers of The Arkansas Traveler, who will send each subscriber an acknowledgment that he has paid \$2.00 for one year's subscription, and I will see to it that each and every name upon the publisher's list shall have an equal chance to become the owner of a farm. Each subscriber to whom a farm is awarded will receive from me, free of charge, so soon as the award is made, a warranty deed to his property, all taxes paid. (Signed) C. T. WALKER, Cashier German National Bank, Little Rock, Ark.

### THE GOVERNOR'S ENDORSEMENT.

To whom it may concern: This is to certify, that Messrs. Read & Benham, Publishers of The Arkansas Traveler, and Mr. C. T. Walker, Cashier of the German National Bank, of Little Rock, Ark., are gentlemen of high rank and will faithfully carry out their agreement.

(Signed) SIMON P. HUGHES, Governor of the State of Arkansas.



The only medicine for woman's peculiar ailments, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded, is DR. PIERCE'S FAVORITE PRESCRIPTION. This guarantee has been printed on the bottle-wrappers, and faithfully carried out for many years.

### THE OUTGROWTH OF A VAST EXPERIENCE.

The treatment of many thousands of cases of those chronic weaknesses and distressing ailments peculiar to females, at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., has afforded a vast experience in nicely adapting and thoroughly testing remedies for the cure of woman's peculiar maladies.

### A BOON TO WOMEN.

Dr. Pierce's Favorite Prescription is the outgrowth, or result, of this great and valuable experience. Thousands of testimonials, received from patients and from physicians who have tested it in the more aggravated and obstinate cases which had baffled their skill, prove it to be the most wonderful remedy ever devised for the relief and cure of suffering women. It is not recommended as a "cure-all," but as a most perfect specific for woman's peculiar diseases.

It is a powerful, invigorating tonic, it imparts strength to the whole system, and to the uterus, or womb and its appendages. In particular, for overworked, "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic. It promotes digestion and assimilation of food, cures nausea, weakness of stomach, indigestion, bloating and eructations of gas.

As a soothing and strengthening nerve, "Favorite Prescription" is unequalled and is invaluable in allaying and subduing nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms, commonly attendant upon functional and organic disease of the womb. It induces refreshing sleep and relieves mental anxiety and depression.

Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is a purely vegetable in its composition and perfectly harmless in its effects in any condition of the system.

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"Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhoea, or "white discharge," excessive flowing at monthly periods, painful menstruation, unnatural suppression, prolapsus or falling of the womb, weak back, "female weakness," antenatal, retroversion, bearing-down sensation, chronic congestion, inflammation, and ulceration of the womb, inflammation, pain and tenderness in ovaries, accompanied with "internal heat."

"Favorite Prescription," when taken in connection with the use of Dr. Pierce's Golden Medical Discovery, and the laxative doses of Dr. Pierce's Purgative Pellets (Little Liver Pills), cures Liver, Kidney and Bladder diseases. Their combined use also removes blood taints, and abolishes cancerous and scrofulous humors from the system.

Well as I Ever Was.—Mrs. JOHN STEWART, of Chippewa Falls, Wis., writes: "I wish to inform you that I am as well as I ever was. I thank you very much for the 'Favorite Prescription' and one bottle of your 'Discovery' and four bottles of the 'Pellets.' All of the bad symptoms have disappeared. I do all my own work; am able to be on my feet all day. My friends tell me I never looked so well."

Doctors Failed.—Mrs. F. CORWIN, of Post Creek, N. Y., writes: "I doctored with three or four of the best doctors of these parts, and I grew worse until I wrote to you and began using your 'Favorite Prescription.' I used three bottles of it and two of the 'Golden Medical Discovery,' also one and a half bottles of the 'Purgative Pellets.' I can do my work and sew and walk all I care to, and am in better health than I ever expected to be in this world again. I owe it all to your wonderful medicine."



## Anniversary Exercises in New York City.

## Addresses, Vocal and Instrumental Music, Recitations.

(Reported for the Religio-Philosophical Journal by Herbertus.)

The fortieth anniversary of the advent of modern Spiritualism was celebrated by the First Society of Spiritualists at Adelphi Hall on Sunday afternoon, March 25th. Mr. Henry J. Newton, the President of the society, conducted the exercises. As has been the custom of the society on the occasion of the anniversary, the platform was tastefully decorated with plants and flowers. The exercises were opened by Mrs. Nellie J. T. Brigham in offering prayer.

## ADDRESS BY HENRY J. NEWTON.

We have come together to-day to celebrate the fortieth anniversary of the advent of modern Spiritualism. Forty years laden with the joys and sorrows of our world have gone into the eternity of the past since the first intelligent and comprehended communication from an invisible intelligence was made, at Hydesville. Where in the history of our race can we find forty years freighted with events so pregnant with importance to mankind? There has never been forty years in which such wonderful progress has been made, in which old ideas have been forced to yield and give way for the new.

We claim that Spiritualism has come to be the dominant and moving spirit of the age; that it is in the air; that its resistless power moves upon human minds, it may be silently, but with unceasing energy it presses steadily forward under the guidance of the infinite executive and in obedience to the omnipotent law of progress. This being so the question arises why is it that those wonderful events and advances along the line of civilization have come in this part of the nineteenth century? To form a rational opinion on this important subject we will have to investigate briefly some of the events which have preceded our time. History will be called upon to guide us down the incline into the buried centuries. In our downward journey we encounter on every hand ruins and wrecks that serve, like tombstones, to mark the place and tell where contending armies have worked ruin and devastation. We continue our journey to the midnight of the semi-civilized world which was the harvest time of the church. The historian tells us that from the eighth to the eleventh century the subjugation of the people to ecclesiastical control was so complete, and the consequent superstitions so dense and overshadowing that language is wholly inadequate to convey to the mind the depth of the darkness and the utter degradation of the people. They were preyed upon by the monk, priest and prelate. I have called attention to the condition of the people whom we have to recognize as our ancestors that you may the more fully realize the great difference between the past and the present. They emerged from this darkness and bondage by slow and tortuous paths. Century after century passed with scarcely visible change for the better. Slowly but surely, however, the process of emancipation went on. Science trimmed and lighted her lamp though the light was faint and unsteady and her votaries were victims of persecution, torture, and frequently of death itself. She persisted and to her disciples and the truths they gave us we owe our emancipation from the superstitions and slavery of ecclesiasticism.

When we consider that it is less than three hundred years since it was first known that this planet is a sphere, we realize how dim was the light which science had to give or was permitted to give even at comparatively so modern a date. Her disciples were arrested and brought before the inquisition, tried and branded as heretics and compelled by torture to recant, and if they refused to do this were burned at the stake. A martyr may die, but the truth will live; one of our inspired poets has beautifully expressed this in the following lines:

Can ye burn a Truth in the martyr's fire?  
Or chain a thought in the dungeon, dire?  
Or stay the Soul, when it soars away  
In glorious life from the mouldering clay?  
The Truth that liveth, the Thoughts that go,  
The Spirit ascending, all answer, "No."

Ye have builded your temples with gems impured  
Of the broken heart of a faithless world;  
Ye have crushed its heroes in desert graves,  
Ye have made its children a race of slaves;  
O'er the future Age shall the ruin go,  
We gather against ye, and answer, "No."

The winter night of the world is past;  
The day of Humanity dawns at last;  
The veil is rent from the soul's calm eyes,  
And prophets and heroes and seers arise;  
Their words and deeds like the thunders go,  
Can ye still their voices? they answer, "No."

Notwithstanding the anathemas and persecutions of the church the light increased and the disciples of science multiplied, the atmosphere of superstition grew less dense, skepticism and the rejection of theological dogmas followed as a natural consequence. Materialism became the general doctrine among those engaged in scientific study, not always outspoken it is true. The champions of the scientific philosophy, who, through all the past have been on the defensive, gradually assumed the offensive and the assaults of its warriors were irresistible. They said to the theologian, "We have analyzed man; we have put him into the crucible and reduced him to his elementary condition and we find no soul which you tell us about; we call on you for proof." The "defenders of the faith" had no proof worthy the name; they were utterly defenceless and at the mercy of the scientific infidels. This was the condition of the world forty years ago, and if there ever was a time in the history of the human race when the cry of humanity was for "light, more light" to guide them out of the increasing gloom it was when Spiritualism like a star of hope rose above the horizon of this age of materialism. Nature provides for her offspring and Spiritualism came in response to an almost universal call; it came as the foliage comes in springtime and just as irresistibly. The materialist and ecclesiastical enemy who have made war upon it might as well engage in an effort to abolish the law of gravitation. Spiritualism is the natural product and culmination of all the past ages.

Following the address Senor Aurelio Ceruelos played on the piano a March from Chopin. Mrs. J. O. Goodwin sang "With Verdure Clad," from Haydn's Creation. Mr. Newton announced that Mrs. Amanda Spence was not present on account of illness, but they had an excellent substitute, Mrs. Lillie.

## REMARKS BY MRS. LILLIE.

Mrs. R. S. Lillie spoke, in part, as follows. Friends, I received a letter of invitation from Mrs. Newton to take part in these exercises. As I was called to minister to the society in Brooklyn, I have come from that city in order to stand, not as a substitute, as my brother has said, for Mrs. Spence, but as a substitute for the invisible, whose presence we all look for and feel.

Have we not occasion to-day to be glad and rejoice? Is not this our Easter day; not only has the Christ arisen, but the dead are with us everywhere, the graves have opened and they have come forth: it is only figuratively speaking, for they were never there, but are around in our busy walks of life, and with us in all the ways of life. We may look back in the dim distance, when, as our good brother in the opening remarks, referring to this, says, the midnight was upon us, darkness was over the earth, and the shadows of a great wrong, a false conception of the infinite, false views of life, false ideas in reference to the attributes of God; and false ideas in reference to death—the strange and subtle change—and even false ideas of how we ought to live, and what constituted true living, until in reality we were in the shadow and the darkness and night. In this condition, in this time, many were yearning, desirous to know of the way of life, that they might walk therein, to know of immortality, to know of the law of this life of ours, to know why, if it were possible to find out, why it was that this life, if it culminated as it seemed to at death, why this life should be so unsatisfactory, why was it our own, or why was it given to us. With all this inquiry reaching out from the souls of men, with earnest desire for knowledge, at last the light came to us, at last the sounds were heard in the distance, and not so distant to you did it seem. But it was distant to the world of mankind. The spirits knew its meaning, and they sometimes stood at the outer door of this our temple of earthly life and demanded entrance or admission, and so came this knowledge in the early days of Spiritualism.

It is not ours to-day to give you but a short summary of these experiences. They reach over what we account as modern Spiritualism over a period of forty years. I know as you know, that ages reaching infinitely back of this, with all the preparation necessary for the growth of the mind, until the time when physical, mental, and intellectual growth had developed, that then Spiritualists were ready to receive this light, anxious for its coming, and it came. And so across the grave has been a stone, but the stone has been rolled away from the door of the sepulchre. Silence lay between you and them until the revelation that they came to you was in the true manifestations of Spiritualism. And in looking upon the earth to-day I see many times the words "Christ is risen indeed." And I always feel like saying, Yes, and our mothers have risen, our fathers have risen, our little ones have come back again, and they are with us to-day. Have we not then most occasion of all on earth to rejoice? Not only have we these messages of faith from the farther shores of life, but it brings us also such beautiful messages of love in this present life. What we ought to watch over is that which is best within us, the gift divine that belongs to every human soul. How can we best develop ourselves? By doing the very best we can; by so living that life shall be one sweet sunshine, one continued effort in the pathway of progress towards divinity. Aye we not divine? Has not God impressed upon each one of us his image, and are we not the sons and daughters of the living God? Is not death the ministering angel of life that leads us unto life eternal?

I shall not detain you longer, knowing that there are others to address you, and we bid you farewell, with the blessings of God's loving angels that we see about you in numbers too many to be told or described, and that which says to us that the two worlds are so closely united that they are interested in every movement that we are making, and in every step that we are taking, and everywhere we go they go and above we see faces of the angels and may they ever be present with thee.

Miss Jennie Pierce then sang, "Tis there I would wander," and also "Bonnie Doon."

## REMARKS BY MR. DAILEY.

The Hon. A. H. Dailey spoke in part, as follows: Mr. President and friends: It is pleasing to greet you on this occasion. We have listened to the songs and the sweet music, and we know that the time of the singing of birds has come. The wheels of time roll on, and forty years have gone by since modern Spiritualism made its advent upon the world. We celebrate the day, in our own way, the anniversary of that advent. As I heard the dirge-like music of part of the excellent production which was given upon the piano, I thought that was the dirge of the dead errors of the past. And the other music, which has been somewhat more exultant in its nature, would seem to invite our hearts to harmony with it, and we should feel encouraged and rejoice at the outlook which is before us. Forty years ago an incident occurred which changed the current of human thought, that brightened the life and made more cheering the soul of man. It is strange what little incidents will produce tremendous results. When we think of the condition of the world forty years ago, and some of us here are old enough to do so, when we remember the thought of the world, when we remember and consider the positions of the religious teachers and instructors, when we remember the creeds of the churches, when we remember the terrible doctrines which were listened to, and many of us then believed, and think how through that advent of forty years ago so great a change has been made, we are justified in saying, that from incidental events great influences come to mankind.

The speaker here referred to the life of Thomas Paine at some length, and then continued.

A man had been murdered and his body had been buried deep beneath the cellar of a cottage at Hydesville; the buried bones of the man might slumber and merge back to mother earth, but his spirit haunted the place of the murder, and haunted the soul of the murderer. So through the red hand of the murderer, through the hand of crime, there came into light this great knowledge, this truth of modern Spiritualism. When the family, one of whom is here with us to-day (referring to Mrs. Leah Fox Underhill) moved into that cottage the spiritual world found instruments with which to break their silence to us. For forty years this work has been going on gloriously. Not in the way you and I supposed it would go, not through great exhilaration as we expected, but in its own way. It is working its way and bearing its fruit all over the civilized world. It is a grand work. It did not come until the occasion was ripe for it.

You all know how the curse of human slavery hung over our beloved land. You who are younger have read the history of it, and you who are older remember the terrible ordeal through which the nation went. When brave John Brown invaded Harper's Ferry with a view of freeing the slaves everybody condemned him. But the spirit of John Brown was higher than the spirit of

ordinary mortals. He cared not for laws; he thought he saw his duty and he must do it, and he died on the gallows in Virginia. Through the death of John Brown the great crisis was hastened, and who will say that the spirit of old John Brown was not living in that terrible conflict that followed, as our soldiers went marching on? And so it is in this great movement to-day, the spirits of the departed are with us, but it is unlike the movement that followed the death of John Brown for we hear no martial music, we see no soldiers marching through our streets. We hear no beat of the drum, we hear not the roar of the hostile cannon,—there are no armies, no hospitals, no places for the reception of the dying and the wounded, no places for the prisoners of war. It is a glorious work that is going on, but it is a work of peace, a work of joy and it is dear to the hearts and the souls of men. It is bringing people from the darkness into the light, from ignorance to the knowledge of the living truth. It is a great work and it is the work of Spiritualism. Everything that breaks a shackle of ignorance, everything that breaks a manacle of superstition, everything that disseminates light and knowledge to the world, are benedictions to you and to me, and we ought to receive them in all thankfulness.

Following the address was a recitation, by Miss Zeila Sawyer, and a piano solo, by Senor Ceruelos. Also a piece of his own composition, "Raranteta de Concerto," in which he delighted every one present by his wonderful execution.

## REMARKS BY MRS. BRIGHAM.

Mrs. Brigham spoke, in part, as follows: At this late hour you will expect but a few words from me. You are well aware that in the churches to-day the celebration of Palm Sunday has a very beautiful meaning. They are celebrating the time far back in history when Jesus of Nazareth entering Jerusalem was met by a great multitude who scattered palm branches in his way and sang joyful hosannas for the coming of the Lord. And yet in a short time after that the cry was "Crucify him." From that life came a truth, the beautiful truth that though our friends go from us yet a little while they come again and receive us unto themselves. Now to-day is our Palm Sunday. We have palms here that grace our platform. Little palms they are, and who in looking at them would think how tall a palm tree can rise. Because the space is small here their growth must be limited. If you would have your spirituality tall and symmetrical you must give it room. If you plant it in narrow prejudices, you have planted it as in a flower pot, and your spirituality, like these palms in flower pots here, will be small. Make your lives useful and beautiful, for you have this truth, and you have messages from those who are not dead nor sleeping, but who have only gone a little while before you.

The exercises closed by the audience joining in singing the Sweet By-and-By.

## The Needs of the Hour.

Mr. W. E. Coleman, President of the Golden Gate Religious and Philosophical Society, delivered an address with the above title before that organization at the celebration of the Fortieth Anniversary of Modern Spiritualism on Sunday last. The crowded condition of the JOURNAL's columns prevents its publication in full. The following extract voices the teachings of the JOURNAL and the sentiment of its subscribers generally:

The responsibilities of the spiritual press are mighty; it wields an influence for good or ill of deep import. Is this press, as a whole, performing anything like its duty? In truth, the reply must be made that it is not. In some quarters of our country the spiritual press is a power for good, in others it is a mighty instrument of evil. Some of our papers are doing a grand and noble work; others are, metaphorically speaking, doing the devil's work. Some of them either valiantly and openly combat the evils, both phenomenal and philosophical, that infest our cause, or else, by silence, refuse to lend aid to these impure and noxious elements. On the other hand, some of our spiritual journals lend all the aid they can both to the phenomenal plague-spots defacing the body of the spiritual movement and to the absurd and ridiculous ideas and dogmas that have attached themselves to our cause. Such journalism as this prostitutes the fair evangel of spiritual truth to the debasing and demoralizing lusts of mammon. A pressing need of the hour is first an enlightened public sentiment that shall view in the proper light the flagrant conduct of the recreant spiritual journalism just referred to, and that shall, by the weight and power of its sturdy influence, so control for good the policy of this Judas-like journalism that it shall be compelled to retrace its steps and in future devote its energies solely to the advancement of the good and true and lend no aid or countenance to the vile and impure agencies with which the movement is now desecrated. Secondly, the need is for a just and honorable press everywhere conducted by men and women of far-seeing judgment and determination, honest, truthful, careful, cautious, rational, incapable either of being hoodwinked or bribed by knavish charlatans, men and women who will dare to speak the truth, whether in praise or censure, concerning all things phenomenal, philosophical, personal. A great reform in a large portion of the spiritual journalism is indeed a pressing need.

Another need of the hour is individual reform among Spiritualists in general, to the end that they may practically embody in their daily life the sublime principles taught by the philosophy they profess; in other words, it is needful that the Spiritualists live spiritual lives more than is often done. We want to actualize our principles in our every-day work and action,—not only professing to be Spiritualists, but actually being such practically and effectually. We should all be true to the higher instinct and aptitudes of our souls, we should follow the promptings of our better selves, and strive always to do that which our reason and conscience tell us is good, salutary, ennobling; and we should refrain, so far as in us lies, from every thing tending to drag us down, to debase us in the moral scale. We should cultivate, as much as we can, both our intellectual and our moral natures, strive to improve ourselves in all directions, elevate ourselves to as high a plane as practicable while in this world, thereby being so much better fitted for the enjoyment of the felicities of the higher planes of being in the spiritual realm. Let us all, so far as we can, be true to our better natures at all times, so that our enemies seeing our good works may be prompted to think more kindly of our philosophy and of our genuine phenomena.

Among the needs of the hour, among Spiritualists, is a recognition of the import-

ance of doing all that is possible to improve the condition of the present world. Some Spiritualists have too much "other-worldliness." They are so absorbed in things pertaining to or purporting to emanate from the other world, that they neglect mundane matters,—they let the affairs of this world go to a greater or less extent. Such action is quite reprehensible. We are all placed in this world to make the best possible use of it, to cultivate and improve it, to do all we can to make its inhabitants happier, wiser, better, and this duty, this requirement of nature, should never be overlooked or neglected. The calls of philanthropy, sympathy, fraternity, are ever imperative, and to them we should never be heedless.

The aphorism, "One world at a time," is often quoted by agnostics and materialists, and it voices a sound and sensible rule of conduct,—one the Spiritualists would do well to heed and practice. While in this world our duty is to bless and beautify it,—to utilize its advantages and opportunities to the full extent of our power,—leaving the next world to take care of itself. When we reach that world, in Nature's own good time, then we can turn our attention to its beauties and privileges. Not that we should be debarred from obtaining whatever light may be procurable concerning the conditions and circumstances of that life. By no means. All knowledge is useful, and certainly a knowledge of the country to which we are all swiftly tending is useful and desirable. But this knowledge when acquired should be utilized as an efficient agent in the improvement of ourselves and of our fellows in this world. Whatever knowledge of the future life we may obtain should be made to render service in the adornment, the betterment, and the glorification of this present world,—this mundane sphere of operations, in which we are placed by Nature for high and holy purposes. It is our prerogative and our duty to make this world a heaven here and now; for unless you are in heaven in this world you assuredly cannot be in heaven in any other world,—a mere change of locality having in itself no power to create a heaven where one did not previously exist.

Work for the improvement of this world surrounds us on every hand. Misery, poverty, vice, crime, injustice, cruelty, confront us at every turn; and the injunction of the spiritual philosophy is that all souls shall feel it their duty to co-operate with every species of genuine reform looking to the amelioration of the wrongs and hardships of this lower world. Our boasted civilization, despite its advantages over those of preceding ages, is in many respects radically defective. Crying evils and wrongs exist in our social structure, requiring amendment or suppression, and in this good work should Spiritualists ever be foremost.

Many other needs pressing upon the attention of the Spiritualists of to-day could be named, but the brief period allotted me will not admit of their mention at this time. A few of what seemed to me the more important of the needs of the hour have been briefly and all too inadequately touched upon. Let us, one and all, resolve to do our parts, severally and conjointly, for the promotion of a sound, healthful Spiritualism, a Spiritualism ennobling and elevating, rational and progressive, firm and steadfast, anchored to demonstrated truth, based upon phenomena unmistakably genuine and philosophy of indisputable value, beauty, and helpfulness.

## The Western Edge of Life

Finds many people feeling a lack of strength and vigor just when they need it most, and they yearn for the life and activity of former years. When a certain age is reached it becomes essential that some restorative and tonic medicine should be taken, even if it has not been the custom to take anything of the kind previously. Naturally, the

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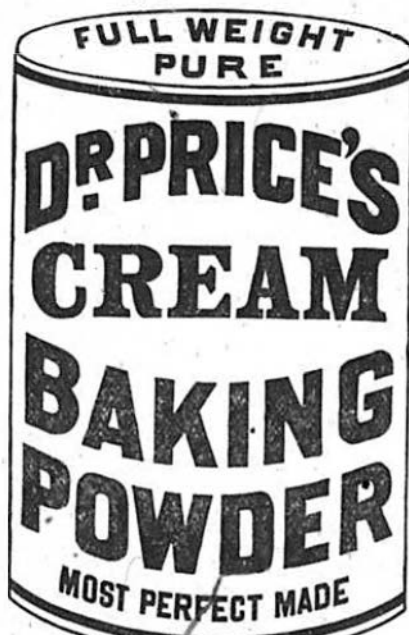
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OF THE

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FOR

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BY

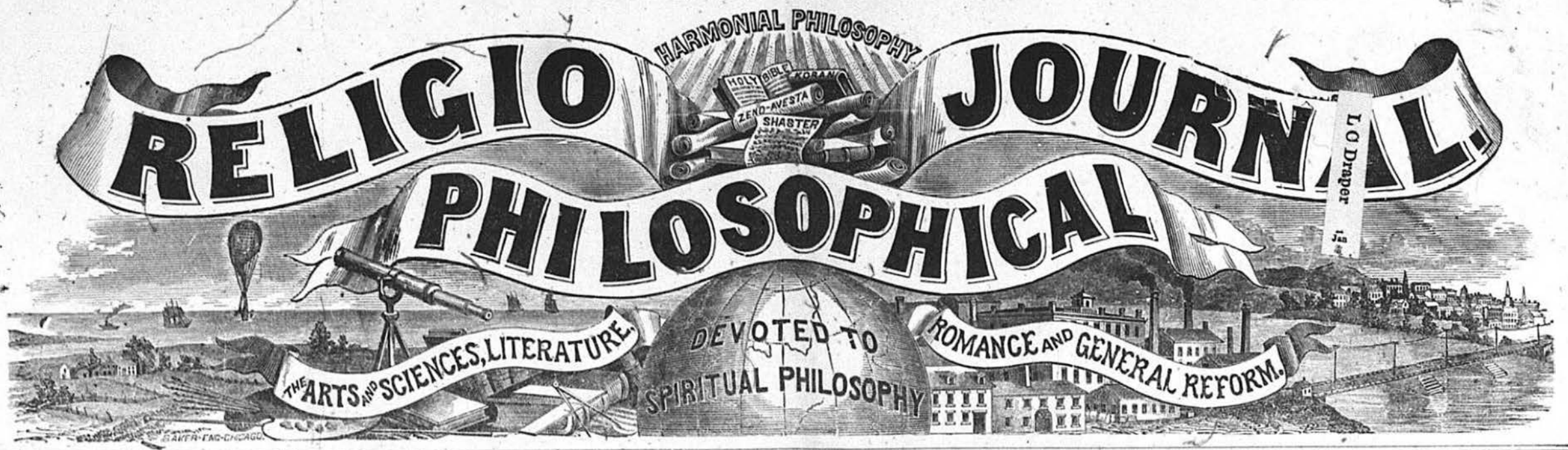
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A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

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Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

VOL. XLIV.

CHICAGO, APRIL 14, 1888.

No. 8

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

### FROM HERE TO HEAVEN By Telegraph.

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 15.

Some Pointers in Moral Science.—Free Moral Agency vs. Foreordination.—Omniscience and Omnipotence.—Spirit Interference vs. Providence.—Atheistic Syllogism.—Moral Evil.

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In this number is given excerpts from two interviews held in August and September, '87, involving some points in Moral Science. As explained in answer to a certain letter that has appeared in the JOURNAL, the most important points are sprung upon us, or at least upon me, without the least warning, and enough of the connection is given to show the reader what led to the subjects here presented, and that the subject I was prepared to discuss was neglected for one that I was unprepared for, except in a general way.

CLEVELAND, O., Aug. 24th, 1887.

G.—I desire in further eliciting your testimony, to call your attention to a principle in logic concerning contradictory propositions. Since principles are eternal; the laws of logic, like the laws of mathematics, must be of universal application, and you, in reasoning, must be under the same necessity that we are. The principle briefly stated is this: Two contradictory propositions cannot be both true nor both false. In other words, of two contradictory propositions, one must be true, and the other must be false. As both cannot be true at the same time, nor both false at the same time, it follows that to prove the falsity of either one, is to prove the truth of the other.

[And so on, I explained to the length of a column or more the principles of logic herein involved. I desired to apply these principles to the proposition "Dr. Wells is a disembodied human spirit," but in order that he should not know in advance the proposition he was to establish on these principles, I illustrated them by frequently using as an example, the supposed proposition, "John Sherman will be nominated for the next President." The logic is omitted because too abstruse to be of general interest, and the amusement which we derived from Dr. Wells's discussion of Sherman, Blaine, et al., is irrelevant.] Seeing that the explanatory phase of the subject was drawing to a close Dr. Wells asked:

Dr. W.—Cannot you make your question now specific?

G.—Yes, sir. The proposition is this: "Dr. Wells is a disembodied human spirit." Can you prove it?

Dr. W.—It may be somewhat difficult to prove to a casual observer, but if the intelligence displayed in answer to your questions is not proof, then as I cannot make myself visible to your sight, how am I to prove that I once lived in the body? True, I might give something of my history, which I am not quite ready to do yet; but even then quibblers would say the information had been obtained otherwise by the medium, and transferred in some manner to the electrical

and magnetic currents that are used to manipulate the key. I scarcely know how to either affirm or deny any proposition that would prove any of the premises you have suggested. We are compelled to be governed entirely by conditions surrounding us. We look at all matters from our standpoint, which, in many cases, is entirely different from yours. I would only be too glad if I could do something that would prove it beyond a doubt; but that has been ineffectually tried by the denizens of spirit life, ever since the spirit of the Lord, so recorded, spoke to Moses out of the burning bush; and still there are doubters to-day. Thomas is found all over the land. For instance, if I would say to you that your father's name was Henry, and it proved to be such, they would immediately attribute it to guess work or knowledge possessed by the medium, or to mind-reading, telepathy, or something of that sort. [My father's name was Henry, and he was never known at all in Cleveland.] Now I wish to say that as regards future events, we know no more than you, except as we can judge from cause to effect better than you can; and having clearer perceptions, we can, no doubt, prognosticate more closely where a certain continuation of a given cause would eventually lead to a given effect. But now, for instance, in the election case you speak of. Among the hundreds of thousands of voters, I speak with all reverence when I say, that God himself does not know how they will vote. They do not know themselves. They depend upon who the last man is that tickles their individual fancy, flatters them, or, a certain grade, who buys beer and cigars last before election. That is, then, beyond even the conception of the Infinite; knowing, or rather allowing, man free moral agency. I scarcely know what I could say or do to prove spirit existence outside of a physical body. Could I succeed I would be a greater man than history has yet known; for while abundance of proof has been offered to convince the most skeptical, if fair minded, there are always those who are so wise in their own conceit, that they would not believe, though a disembodied spirit came and talked with them face to face.

Dr. Whitney.—Yes, sir. I have had men to tell me right here in this room, that if they could see it and talk with it face to face, and it was the very likeness of one of their own departed friends, they would not believe it was a spirit, no matter what it might claim to be. They say they would believe their senses deceived them.

G.—Yes, and that same man would send his neighbor to the gallows on the strength of what he saw and heard with the same eyes and ears; or he would shoot a burglar whom he saw and heard plainly, without doubting his own senses in the least. But Dr. Wells, concerning free moral agency, I do not see that God's foreknowledge interferes in the least with it. If God's attributes are infinite, is He not All-Wise, as well as All-Powerful? How do you get around the attribute which we call omniscience? As for its application to this matter, may we not be as free to do what we will, though He may know in advance what we will do?

Dr. Wells.—That it is a very fine distinction, I admit; but a thing must exist before it can be observed, even by the Infinite. Well, then, if it exists, *per se*, it leaves no attribute of free will, or free moral agency, to the subject. He may hug the flattering delusion to his breast, that he is having his own way, but after all, if the decision as to which way he will turn in a given case, was known a thousand years before, it must have existed to be known, hence was a subjective reality, and he cannot alter it if he would. When your barque is drifting on the water, you may change its course with your oars, but always subject to the laws of gravitation, or all the physical laws that surround both the boat and the water in which it floats. So in life, you are to a certain extent master of your own boat; its pilot, oarsman, and can steer it about as you choose—but it must be subject to the general and higher laws that surround it.

G.—Then may not God's will be the higher law which surrounds us? And, if so, I understand you not to impeach that attribute of Deity which we call omniscience, but rather to indicate that His letting us have our own way within certain limits, perfectly independent even of His foreknowledge, while it imposes greater responsibility upon us, it leads us to a higher appreciation of ourselves, and a correspondingly higher appreciation of His wisdom in so endowing us with a prerogative which is in itself divine. Your view of the case has a forbidding aspect, at first; but it may bear more serious consideration. If we cannot "by searching find out God," we may, at least, find out more than we ever knew before *ad infinitum*.

Dr. W.—Well, my friend, it would take more time to set myself just right, but your God and my God, are, in our conceptions of Him, entirely different. You will have to reconstruct your ideas sooner or later, to conform with the facts. There is more in Pantheism than the world will admit, but it does not go quite far enough. While God is in and through all nature, Nature alone is not God. It is only a part of the manifestation of His Presence, His Wisdom, and His Goodness. He is taken as an All-Wise Being, though this word is a misnomer; in a certain sense Omniscient, but more Omnipresent than Omniscient as relates to this creature, man. Take for instance the movements of the heavenly bodies, the chemical changes in nature; these and many more things I could mention. He knows from time to

eternity, because they are unvarying and not a part or parcel of the Divine Mind. But man has within him a spark of Divinity, and as such, is an exception. If this were not so, God would be the father of evil that is found in man. Man alone, then, is accountable to this Being. He says to man, metaphorically speaking, here I have created thee and given thee a priceless gem, a spark of my own Goodhood. Take it and use it as you will for a time until I ask it of thee. I will leave it to you to make use of in any way. My directions are to use it for your own mental advancement, to assist and aid you in elevating yourself and your brother to a higher plane than would be possible for mere animals, of which you are surely a branch of a great family. Now when He does this, He puts the reins into our own hands and says, "Drive this horse and buggy where you will, but to-night you must return it." Here is where the free moral agency comes in. Man uses this gift, or loan rather, as he wills, (he, the man), but whether he wills or not, God's will eventually just as He decreed, and man has moulded his own destiny as seemed most fitting to himself. I must, at the expense of tearing down a long cherished principle, say that there is no such thing as a dispensation of Providence, as generally understood; for He does not meddle with the petty affairs of mankind, excepting as he cares for everything that he has created, in a general way. [See Prof. Tyndall and Sir William Thompson on Prayer.] The old illustration of this point is none the less true, so I will repeat it, that "If you place your hand in the fire it will be burned without any dispensation for or against by God or Providence." Many times, those things attributed to Providence are the result of Spirit Interference. Here is a broad field that I would like sometime to explain at some length, to set myself aright on this point. I am sure that before I am through, you will admit that my God as I know Him, is better than yours, as you have been taught to know Him. I must not tax the strength of the medium further to-day.

G.—I have long been impressed that there is much truth in that feature of Pantheism—God in nature and the soul and essence of everything, but you have relieved my mind somewhat on the apparent inconsistency between free moral agency and either foreknowledge or foreordination. That question has puzzled me because foreordination makes God the author of evil; and His perfect foreknowledge makes Him, at least, the permit-ter of evil, and thus, in a measure responsible for it. And yet, without vice there could be no virtue, because virtue is the resisting of temptation, and without temptations to vice there would be none to resist. It is because of the apparent inharmoniousness of these seemingly inconconvertible doctrines, that I have hesitated a good deal on what to believe. You have put a different phase on the question from any I have yet seen; and one which though I am surprised at it, I think in the end, will bear serious reflection.

Dr. W.—Don't flatter me.

At this point Dr. Whitney asked me a question pertaining to the manner of publishing these articles. I replied that I had several methods in view, both through the press and on the rostrum, but intended in the main to ask and to follow "their" advice. To this Dr. Wells added:

Dr. W.—You are going to be the instrument by and through which we expect to reach the scientific world, and we trust you will give us our own way, and as much latitude as we require, and we will do all in our power to assist you. It is a broad field, you are entering. You will find mountains in the way, precipices, chasms, abysses, lions and liars; but while this is true, you will find in the path, sweet flowers growing, and the commendation of all liberal thinking people, and better than all, the sanction of and approval of our own conscience. Good-by. We have left John Sherman in a bad place, but I can't help it.

513 PROSPECT ST., September 30, 1887.

G.—..... Doctor, I recognize the truth of your statement at a previous interview concerning free moral agency, that "A thing must exist [subjectively] before it can be observed [known], even by the Infinite," but you go on to say that, "If it exists, *per se*, it leaves no attribute of free will or free moral agency to the subject." Now, I see by the laws of mental science, that a thing must be as known, because it must be known as it is so far as it is known at all. "The assumption that the fact corresponds to the knowledge is a logical necessity to account for the knowledge." [Schuley's Logic, p. 156.] But does that imply anything in regard to necessity in the thing itself? Had the fact been different, the knowledge would have been different. On this ground, may not human volitions be foreknown, and yet throw all the responsibility for their being as they are, upon the moral agent who will thus will?

Dr. W.—I think there is the distinction you have made between foreordination and foreknowledge. I will explain it, varying the simile a little from the facts, by the following: You send your child on an errand in a certain direction, telling it not to turn to the right nor to the left. You go on your house top and at a given point you see the child turn off. There you know it, but do not will it. There is volition on the part of the child, his will acting against judgment, perhaps, and in direct opposition to the parent. Now, with the Infinite, He sees before it gets to the turning point which way it will turn, but does not will it. Finite sees it when it actually happens; Infinite, in advance. Do you understand?

G.—Yes, I do understand. And if the Infinite sees it in advance at all, He can just as well see it in advance to all eternity; can he not?

Dr. W.—Yes.

G.—Well, then, if that be true, what is to hinder him from knowing in advance how each man will vote in a given election, taking the John Sherman case again for illustration?

Dr. W.—Perhaps I did not make my answer broad enough. Infinity comprehends and knows all that will happen under given conditions, but being Infinite, He can Himself vary those conditions so that the subject may do something diametrically opposite of what he would do under the conditions formerly existing. Now then, it may please the Infinite mind for a certain purpose, to vary the conditions at the last moment before the voter deposits his ballot. If so, then the voter changes with the conditions, and even, as far as I am able to judge, Divinity does not always know His own mind fully;—that is, being All-Powerful, All-Sufficient, All-Wise, He can change His purposes without losing any of His Infinity.

G.—How does that harmonize with the Bible doctrine, or rather, I should say, with the orthodox doctrine—for either much of what is orthodox is unscriptural, or else the Bible, even in the most liberal sense, is very contradictory—but how does that harmonize with the doctrine, "In God there is no variability nor shadow of turning?"

Dr. W.—Well, only read your Bible, their authority, and you will find that the same book speaks of God as repenting Himself time and again, even to blotting out all mankind but one man and his progeny. A stream can not rise above its source. Now let me give my idea. You take some plastic substance. You mould it, perchance, first into a ball. There is nothing more refined than putty comes to my mind now that will answer my purpose. Next you mould it into a cross, next into the form of a man, next a bird or fish; but it is putty still. Now in that sense, God may be changeable. He may manifest Himself differently under different conditions to His children, as a God of justice or retribution, of love or mercy, but the material essence of Divine Infinity does not change a particle.

G.—That is very satisfactory, Doctor. I ask some of these questions in order to give you an opportunity to answer just such objections as will be raised by some Christian people, but by many more who, while they profess to be devoted to Christianity, are in reality living in the interests of Churchianity. Another class of questions involve certain doctrines in which the orthodox world are very much divided,—often exactly opposed to each other. For instance, you can not answer the question of foreordination either pro or con, but what one class of Christians will say you are right, and the other class will say you are wrong. I hope you will bear with me then, if I seem at times to take very contracted views, or to entertain doctrines at one time, which would be very absurd when taken in connection with the sentiments that I may have upheld at another time.

Next I presented in syllogistic form the Atheistic argument drawn from the fact of moral evil; but to reduce this article to a more reasonable length, I shall reserve that part of the interview for the next paper.

H. D. G.

#### International Council of Women.

To the Editor of the Religio-Philosophical Journal:

Monday, March 26th, The International Council of Women opened for business. This Council is composed of delegates from all the different nationalities that have any kind of associations that are composed exclusively of women, the object of course being the advancement of the sex in all directions. It was thought that a meeting of so large a body of representative women would show to the world in a striking manner the progress made during the last fifty or even twenty-five years by the women of the civilized portion of the world, and give an added weight to each single association. This Council, therefore, numbers among those conspicuous on the platform of Albaugh's Opera House, one delegate from Finland, one from India, besides most of the different nationalities of Europe. The Anglo-Saxon race, however, has given leaders to this movement as to so many others. Mrs. Elizabeth Cady Stanton is the President of this body in this country, assisted by a band of well known women, including Mrs. Livermore, Miss Anthony, Mrs. Julia Ward Howe and others. Miss Anthony acts as moderator in this convention, and it is amusing and wonderful to see the tact with which she does her work. Long experience has taught her the signs of weariness in an audience, and when she perceives this she immediately shuts off the speaker and shoves forward another. She is often applauded and throws her red shawl from one to another of the ladies on the stage in a highly comical manner. She has plenty of fresh material on hand; indeed when there are so many to speak it must be difficult to give each her due. There are thirty-nine associations represented in this Council, and the time has not been so occupied that the papers have not been discussed as they should have been; many of them were very able and contained new matter. Mrs. Stanton made the opening address, and occasionally ran off into extempore speaking. She said "That the women of to-day would not stand arguing with men as they [the older ones] had, but

would join hands with the labor organizations, the socialists, and others." This last position did not seem to be received with favor; many shook their heads in token of disapproval. But we can forgive the old lady; she is 72 years old, and must be indulged a little; the main body of her speech was all right.

Tuesday evening, Mrs. May Wright Sewall, of Indianapolis, gave a paper upon "Higher Education of Women in the United States," and went back to the first settlement of the country; the first school for girls alone was one in Bethlehem, Penn., sometime between 1790 and 1800. She then followed down to the present time and gave some account of the founding of the more prominent ones: Oberlin, 1830; Vassar in the sixties, etc. Our grandmothers did not have much chance according to Mrs. Sewall; still I have heard of some quite notable women among the grandmothers of the Revolution.

Among the Puritans it was the habit to discuss serious questions before the children, and the girls got quite an education from hearing their fathers and brothers talk. Mrs. Stowe mentions women that she knew, who kneaded their bread and at the same time got their lessons in the higher branches, as they are called, from the book open on a shelf in front of them. So you see, Mr. Editor, I think the *breed* has something to do with the fact that the daughters of those women demand higher education to-day. The wonderful women of the Blackwell family, Lucy Stone (Mrs. Blackwell), Rev. Antoinette Brown Blackwell, and the Dr. Blackwell, are the product of that early training. I disapprove of these little slurs at our grandmothers; they were great women if they did not go to college. Among the speakers Tuesday evening was Mrs. Frances E. W. Harper (colored): "What shall be done with the neglected rich?" I was curious over this, but found she had touched upon a very serious matter, viz., the moral and intellectual status of the all-important nurse girl as exemplified in her care of the poor little "rich children." This subject is almost inexhaustible, but Susan B. Inexorably called time before we had heard half enough. I believe the time is coming when it will be recognized that the character of the nurse moulds that of the child in a great measure, and it speaks volumes in favor of the virtue of the class now employed, that they do not do more mischief than is done to those in their charge. I consider it wonderful that a colored woman should have hit upon so practical a matter. Now do not misunderstand; while I think this Council is a great move, and they have only a week to consider so much, I wish that some of the others had been a little more practical. The medical profession is, of course, intensely so, and that profession is ably represented in the Council but I can't help thinking that too much stress is laid upon Higher Education, meaning thereby a collegiate course. The tone often used is that of complaint against men. Now when we consider that there was only one College (Oberlin) open to women before the war, and at present as many colleges open their doors as shut them to women, I think we are doing well enough in that direction, for it must be remembered that the large majority of women do not need a college course, but do need home-life education. I should be glad to hear a little more about the household. There are millions of girls that need to know how to earn a living, doing common everyday work, the work of the world. It is just as necessary to educate them up to a higher standard in this respect as to have the college course, for house work properly understood includes quite a number of "ologies."

When will the time come when it will be considered an accomplishment to make good butter and bread; to understand the hidden processes, and at the same time guide the powers that be in the right direction? I insist that it requires brains to keep a home in the best way. It is the most intricate work done, and includes the next generation as well as this. It requires the judgment of a commander, the patience of a Moses and the tenderness of a Jesus. The home is a playground too; in fact it is a small world; but I am afraid that most of the leaders in this Council are too far advanced in age, live too public lives to appreciate that sacred place; besides, men as a rule are pretty decent kind of creatures, if you feed them well; they are inclined to help one, if called upon. Of course among the lowest class they may be brutal, but so are the women they mate with. Give these lower ones a thought, Mesdames Stanton, Anthony and others.—Bring the college into the home. Comparatively few can leave the home to go to the college. Establish cooking schools where the underlying chemical principles can be taught; cook understandingly; teach true economy; this it is that makes a State powerful. Bring the best moral philosophy to bear; teach the common virtues as they are called, that is the uncommon ones, such as truthfulness; respect for the aged, and kindred virtues. Then, when every one is doing what there is to do with all his or her might, the work will be done and we shall be astonished at the spare time we shall all have, and the era of good feeling begin. Work with me includes everything, and in all directions.

One evening an Irish woman, Mrs. Barry, spoke in behalf of the working women and girls. This was a more practical subject. Mrs. Barry and Mrs. Loud are Knights of Labor, and advocated their principles with eloquence; claimed that the Knights were educating and elevating the women of America.

(Continued on Eighth Page.)



### Criticism of the Journal's Attitude in the Anarchists' Case.

The JOURNAL published recently two letters from friends who were not quite satisfied because it had said too little, as they thought, in defence of the anarchists who were executed in Chicago, or in condemnation of their trial, sentence and execution. In the same issue the JOURNAL defined its position and defended its course in relation to this lamentable affair. The writer of one of the letters published, an esteemed friend, Mr. C. B. Hoffman, has sent a rather lengthy rejoinder, to make room for which in this issue the publication of other communications is deferred. The statements in regard to the anarchists in the editorial to which Mr. Hoffman takes exception, were made not carelessly but deliberately, with knowledge of the facts upon which they were based. That the anarchists who were executed and those whose sentences were commuted, advocated a policy of violence is so indisputable that it is admitted by anarchists themselves. The editor of *Liberty*, the Boston organ of anarchy, especially speaks of "their glorious death upon the gallows," as being far more effective for good than "their unfortunate advocacy during their lives, in the name of anarchy, of force as a revolutionary agent and authority as a safeguard of the new social order." But the JOURNAL cannot go further into the discussion of this subject. While perfectly willing to present to its readers Mr. Hoffman's frank and vigorous criticism, it sees no reason whatever for modifying any statement made in the editorial on "Anarchy and the Anarchists."

To the Editor of the Religio-Philosophical Journal.

Having published my letter concerning the execution of the anarchists side by side with one of a similar tenor from that brave woman, Mrs. E. M. F. Denton, and since you have adversely criticised them both in a lengthy editorial and by an extract from Underwood's editorial in the *Open Court*, will you permit this inadequate defense also to appear in your columns?

That a just and equitable distribution of wealth, which is the joint product of labor and nature's gifts, is necessary for the prosperity and progress of our race, is admitted by all thinking men. Man must eat, he must be clothed and sheltered; more than that, he must possess a home, with all that sweet peace implies before his spiritual nature can find its fullest development. Hence the solution of the economic problems is of paramount importance. Under the capitalist system no solution is possible. Under it the poor are growing poorer, the rich richer, with an ever accelerating rapidity. Underwood, in the mentioned extract says: "The chances of success are open to all... where the majority of the men of wealth commenced poor."

Every stock gambler, every syndicate and trust uses these very same phrases. What do they really mean if not that success is a chance, a lottery, that the gambler with the daring of a highway robber who risks his and often other people's accumulations on some corner lot, or buys an option on change, or loans his money at exorbitant rates, or manages some bank, or sells his political influence, takes his chance, plays with loaded dice and wins at the expense of his ruined victims, who also had a chance at this fearful game? Commercial statistics show that over ninety per cent. of all legitimate business men fail during their life.

"The majority of the men of wealth commenced poor," says Underwood. What a confession. Jay Gould commenced poor, he is now worth 100 millions. Did he earn it? Did he produce it? Did he inherit it? No! The system which socialists and anarchists endeavor to abolish enabled him to steal it. Underwood's proposition, alas! is true, but there follows as a necessary corollary, "the majority of the poor remains poor." I do not think the JOURNAL should take up much space on this subject, but your reasons seem to me very inadequate. You say, "Since the subject [hanging the anarchists] had long engaged the attention of the entire press of the country." Yes, and did you notice how every hiring sheet, from the obscure country patent inside, which yelled after the big hounds, to the great subsidized dailies, clamored for the blood of these men from the moment of their arrest until their murder stained with deepest dye American jurisprudence?

You must have noticed with what unutterable coarseness and brutality the press, vilified wife, sister, mother, bride, trampling under foot every feeling of humanity in their insane thirst for the blood of these men. And why? Because these men were murderers. No. Murderers are too common under our system, but because these men were anarchists, because these men advocated ideas which will certainly overthrow the murderous system of capitalistic exploitation. Let me tell you that the 20th century will look with horror upon their brutalities. And our JOURNAL says: "It could probably have added nothing new." For shame! You did not mean this. You say "The Chicago anarchists advocated the destruction of life and property in carrying out their social theories." Some may have, but these men did not. They predicted that capital would force the bloody issue and urged the people to prepare themselves for the crisis. They saw that "things are in the saddle," that capital, by means of our financial and land system, will inevitably enslave the American people, and they knew that every effective effort to overthrow the present system, no matter how peaceful, would be resisted by capital, the club of a foreign policeman, the revolver of paid assassins, and the bayonets of a hiring militia. They told the truth. They were not the cause of these conditions. The despoilers of the people are. You again say:

"There was a general conspiracy among the men to carry out their views and methods, and although the complicity of some in the immediate preparation for the Haymarket meeting and in direct revolutionary work was more evident than in the case of others, all men were in sympathy with and pledged to a policy of violence."

Had you read the evidence of even the State, had you posted yourself in what the record shows, you would never have written the above. In the first place these men did not prepare for this meeting. It was not called by them. The Central Labor Union called it and invited these men (some of them, as speakers).

According to the testimony of Mayor Harrison the meeting was a peaceable one. Parsons had his wife and children with him. The meeting was beginning to disperse,

Mayor Harrison had left. He told Bonfield that he should discharge his reserves; that there was no cause for interference, and yet Bonfield with 180 men, marched upon that peaceable meeting of American citizens, discussing a public question and brutally orders it to disperse. The police were the aggressors, and are solely responsible for the tragedy. Some one threw a bomb. One bomb! And upon all the men arrested that evening at that meeting there was not another bomb found. Conspiracy to overthrow the Government with one bomb. Faugh! the theory of the State-connected Fielden the closest with the preparations for that meeting. Upon him rested the keystone of the prosecution; and yet Grinnell and Gary unite in asking for clemency for him, and say in a letter to Oglesby, speaking of Fielden, "an honest, industrious, and peaceable laboring man," having "a natural love of justice," and "an impatience at all undeserved suffering," also "in what Fielden said in court, he was respectful and decorous." Again: "His address was decorous, respectful to the law and commendable."

There is a terrible self-condemnation in these letters of judge and prosecuting attorney. Solemnly addressing Judge Gary and Mr. Grinnell, Fielden said: "We have been tried by a jury that has found us guilty. You now will be tried by a jury that will find you guilty."

The Supreme Court labored through many details to prove that Fielden was guilty, because upon his guilt rested the case of the State, and yet before the hanging the conspiracy to murder these men broke down to the extent to wring from judge and prosecutor the above fatal confession.

But who threw the bomb?

The State does not pretend to say. It never connected any one of the defendants with the acts, nor with any conspiracy to throw that bomb, nor any bomb at that meeting, nor at any other meeting; it only proved some of these men had said, that contingencies might arise in which the throwing of bombs would be justifiable. What became of the 8 hour movement after May 4th? Significant! Why was a reward never offered for the apprehension of the bomb-thrower? Why did Gary refuse to bring Otis Fovor into court when he knew that Fovor would testify to the infamous way in which the jury was selected, and would compel a new trial? Why was Legner, a States witness spirited away? Why did the Supreme Court refuse a reversal of the verdict on technical grounds? These questions could be multiplied a hundred fold, but we can not review the case with its terrible outrages upon the prisoners and their friends, its sinister procedure, its dark background in which the slimy forms of conspiracy disport themselves, its perversions of justice and its tragical end, if happily the end has come. These men are dead or in prison. They died as martyrs to an idea, utopian and impractical, and yet an idea for which men will live and men will die until it is realized in a new born humanity. You are courageous, therefore, I feel that you will publish this, and I will so far as possible shoulder all responsibility.

Enterprise, Kan. C. B. HOFFMAN.

### PHYSIOLOGICAL PSYCHOLOGY.\*

Professor Ladd has brought to his task the qualifications of extensive learning, careful training and ripe experience. The thinkers of the world instinctively recoil at the endeavor now so popular to establish mind and the moral nature upon the basis of physiological structure; yet he has attempted it, and his utterances have the prestige of our foremost university. To differ with him will require temerity; to agree is desirable.

He lays out his argument with modest caution, acknowledging that much which is said must be accepted as provisional, as only probably true. There must be much room for conjecture and speculation; only conjecture should not be put forth as ascertained fact, or speculation as unquestioned law. He expresses the simple hope that he has done something toward breaking the path and rendering it more secure for himself and others in the future. The declaration is accordingly made at the outset that "Physiological Psychology" can scarcely claim to be an independent science, or even a definite branch of the science of psychology in general, but simply a psychology approached and studied from the physiological side. Declining, therefore, to discuss other definitions, he gives his own:

"We shall consider psychology as that science which has for its primary subject of investigation all the phenomena of human consciousness, or of the sentient life of man." This definition "need not be understood to imply the real existence of any one entity, such as a soul." In the earlier parts of the treatise the subjective consciousness is denominated "mind"; and the author boldly declares his purpose to draw whatever conclusions seem legitimate and desirable, from metaphysical enquiries.

The work is marked off into three parts, as follows: Part I. The Nervous Mechanism; Part II. Correlations of the Nervous Mechanism, and the Mind; Part III. The Nature of the Mind.

Part I. is a description of the structure and functions of the nervous system; He treats of it as simply a mechanism without reference to the phenomena of consciousness. Part II. describes the various classes of correlations which exist between the phenomena of the nervous mechanism and mental phenomena. "Abnormal phenomena," such as those of insanity, delirium, hypnosis, somnambulism, ecstasy, mind-reading, Spiritualism and even of sleep and dreaming are "definitely excluded." Part III. presents "such conclusions as may be legitimately gathered, or more speculatively inferred, concerning the nature (considered as a real being) of the human mind."

The following statement is admirable and deserves to be universally proclaimed: "There should be no mystery or arrogant assumption about the use of such words as 'science' and 'scientific method.' Science is nothing but knowledge—real, verifiable and systematic. Scientific method is nothing but the way of arriving at such knowledge."

This is a dethroning of the modern Pope. The value of this treatise is as a school-book, and for that purpose it was written. It presents in tangible form, and makes accessible to the student the results and conclusions of Professor Wundt and a thousand German pamphleteers; and we need not add, is an important addition to our literature. The diction is English, unadulterated, without the metaphysical jargon that makes many philosophical works barbarous and almost unintelligible.

The explanations of the structure and functions of the nervous system are too ex-

\* Elements of Physiological Psychology; a Treatise on the Activities and Nature of the Mind, from the Physical and Experimental Point of View. By George I. Ladd, Professor of Philosophy in Yale University. New York: Charles Scribner's Sons. Price, \$5.00

tensive to notice. They are principally collated from the text-books, and derive additional interest from the more recent suggestions of physiologists. Like most writers, Prof. Ladd passes over the ganglionic nerves with a meager notice of their offices, and devotes his principal attention to the cerebro-spinal axis—the brain and spinal cord. The functions of the spinal cord and encephalic structures, as they are now understood, are given with great minuteness. The general office is thus described: "The development of a rich and varied life, both animal and intellectual, requires a great store of sensations and of motions. The sensations are primarily designed to serve as signs of changes in the environment of the animal to which his condition must be adapted by movement of his bodily parts; but they are also to serve as a basis for intellectual attainment and development. The forces of the external nature continually storm the peripheral parts of the animal's body. In order that any of these forces may act as the stimuli of sensations they must be converted into molecular motions within the tissues of this body. In order, further, that the masses of the body may constantly be readjusted to the external changes of which the sensations are signs, the molecular motions must in turn be converted into movements of these masses. In other words, a process of constant interchange must take place between the animal organism and external nature."

So far the nervous system and its functions relate only to the mechanism and forces controlling it. Another class of phenomena is now introduced—the phenomena of human consciousness, the phenomena of mind. In early history no general recognition of the superior importance of the brain in this matter is to be found. Acknowledged, the cotemporary of Pythagoras, however, regarded it as a meeting-place of the senses; so too, did Hippocrates and Plato. But Aristotle rejected it and assigned the office to the heart, but Prof. Ladd absurdly declares Aristotle to be the greatest philosopher. Modern research has, however, fixed the conviction that the brain is the organ of the mind, the convoluted cortex of the cerebrum being pre-eminently the physical basis of human consciousness. The localization of functions is, however, still controverted. Prof. Ladd gives no favor to the phrenologists. He gives in place the more recent experiments of Exner and others, which are indeed profuse in conjecture and uncertainty. By them the following result is indicated: "Sensibility seems to be the predominating function of the right hemisphere of the brain as motion is of the left."

I am not prepared to pass over this conclusion without remarks. The body and conformation is in pairs, and why not the brain? Yet as the two sides of the face when critically surveyed, seem to denote distinct characters; one rough and more masculine than the other, it is likely that this is what the term "predominating" really means. Some students of anthropological subjects distinguish the body accordingly—that a man is masculine on the right side and feminine on the left; and woman the strict converse.

In other subjects Prof. Ladd is at issue with the phrenologists. "The experiments and pathological evidence do not warrant us in assigning such pre-eminence to the frontal lobes; whereas small lesions in the parietal, occipital and temporal-phenoidal lobes are connected with more or less impairment of intelligence."

The reasoning of our author in regard to special sensation, "the specific energy of nerves," is not conclusive or satisfactory, and I pass it by accordingly.

When he comes to the "Presentations of Senses" he is in a field in which he is more at home, and so does better justice to himself and his subject. He goes beyond physical conditions toward psychic fact. If he had not excluded so many topics of observation and study from this department, he might have come to a very profound view of the whole subject. Yet he has gone as far as he is able, within the limits which he has prescribed for himself. Bodily processes and conditions, he manfully declares, can in themselves furnish no explanation for the rise and development of the presentations of sense. "Only mental factors can be built into mental products." Simple sensations are in themselves always psychical phenomena, and to be referred to the "mind" as marks of its being and action. An analysis of these presentations "leads us to find our explanation of certain primary facts and results in the nature of the mind itself." I would like to follow the explanation and illustrations into detail, but may not now. There is a world of truth in the conclusion on p. 455: "Clear vision is always mental interpretation." Admirable, too, is the quotation from Lotze: "The whole of our apprehension of the world by the senses is one great and prolonged deception."

Having discarded many of the sources of information, we need not be surprised at the repeated declarations of inability to arrive at satisfactory conclusions in regard to correlation of brain-action and consciousness. "Physiological Psychology" fails to explain "that form of occurrence and relation which we call 'time.'" "Experimental science can not explain 'time.'" "On summing up the results of all the experiments hitherto made in psychometry, we can only reiterate what we began by saying: 'Experimental research does not explain the origin or nature of our ideas of time and its relations, nor has it succeeded in establishing many new principles of great moment for psychology.'"

Nor has Prof. Ladd any large hope of its ability in any such direction. Indeed, so long as he adheres so closely to his methods, he may as well give up now, as go on further. In fact he keeps so closely to his authors that he leaves little chance for the play of his own understanding.

Speaking in another chapter of the relations of the bodily organism to the emotions he declares: "The organic changes are not merely an expression of the mental, they are its material cause and support."

Suppose we change the factors and employ the same logic: "The material universe is not merely an expression of the Divinity; it is its material cause and support." If Prof. Ladd should write this, old Yale would be in a storm, and the blizzard would sweep him away, yet it is legitimate by his reasoning.

Passing to the Third Part we find ourselves in a different field. Our Philip appears under another aspect. The first chapter concludes with the following very satisfactory summary: "The subject of all the states of consciousness is a real unit-being, called mind, which is of non-material nature, and acts and develops according to the laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the brain."

Yet he does not accept the proposition that the mind is the builder of the body, fashioning to its own inherent constitution and uses the organs of the physical mechanism. He proceeds to argue the hypothesis which refers all so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical

causes. Finally he does not hesitate to declare it unsatisfactory, and even declares the hypothesis of "dynamical associations" among the particles of nervous substance of the brain, as accounting for expansion of mental consciousness, "a dedication of impotency." Yet "the mind is absolutely dependent upon the nervous organism for its awakening and furnishing in this life of conscious sensation." This can not be rationally disputed. The non-awakening is not non-intellectuality, but simply non-manifestation, as an unbody spirit may be conceived as having no means of making itself perceptible to external consciousness. The life of consciousness is a continual changing of states, but the development thus resulting does not follow the same order as governs material evolution; and some of its most important factors cannot be regarded as having any physical correlate, or as evolved from factors that have. "The development of mind can only be regarded as the progressive manifestation in consciousness of the life of a real being which, although taking its start and direction from the action of the physical elements of the body, proceeds to unfold powers that are *sui generis*, according to laws of its own."

What of the connection between the brain and mind? The followers of the Cartesian philosophy held that the body and soul can not really act upon each other because of the obvious difference in the essential characteristics of the two. Matter and mind, as being in their very essence opposed, are separated from each other by the whole diameter of being. They cannot be regarded as united directly through any real tie, but stand the mutually exclusive poles.

Positivism refers to its "laws." Materialism to its notions in regard to aggregated atoms and their relations; Monism to its theory of one essential substance under two heads. But the whole talk of forces inherent in atoms, of potential as well as kinetic energy, and the influence of molecule on molecule, and mass on mass, is subsidiary to a higher law. "The principle of causation is of far wider application, and of far more secure foundation, than the law of the conservation and correlation of energy." The world of appearances rests upon an invisible world of reality. Psychology shows how the world of mental objects, the only world of immediate experience, is built up by the synthetic activity of mind; it calls upon the physicist to remember that he has no other way of reaching these atoms, and of discovering the laws of their relations, except by the path of mental activity; and it reminds him that this activity cannot escape the control of mental laws.

Only beings that have natures of their own can be causally connected. No atom acts without being acted upon. "The changes of the brain are a cause of the states of consciousness; and the mind believes as it does believe, because of the behavior of the molecules of the brain." "We affirm, also, that we are equally entitled to say: The states of consciousness are a cause of the molecular condition and changes of the nervous mass of the brain, and through it of the other tissues and organs of the body." "Finally, then, the assumption that the mind is a real being, which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with the facts of experience."

In the considering of the mind as real being, spiritual rather than material, a unit-being, or what the Alexandrian philosophers would denominate a "whole," Prof. Ladd transcends the limits of physiology and enters the domain of the higher truth, metaphysics. He accordingly devotes his last chapter to answering objections and fortifying his position. Giving each opposing argument full scope he shows it to be inconclusive. The brain as a mass is no better than any other similar soft and pulp-like bulk. It is the wonderful molecular constitution, atom-play, and changing dynamic relations of the invisible particles of this mass, which are responsible for its unique functions. Yet how do we know that any real beings called atoms exist? Certainly not by any direct evidence of the senses. Atoms are supersensible beings. Moreover, they are hypothetical existences, or beings whose existence is inferred in an extremely roundabout way in order that we may be able to give to ourselves a rational account of the grounds on which certain classes of phenomena rest.

Not much of Francis Bacon's "inductive method" in that. Indeed, one to learn any thing, must dispense with that. Bacon did, himself.

"The material molecules of the brain are not beings, about the reality and exact nature of which we have the most indubitable evidence." They come to us as inferences and hypotheses; they involve a vast amount of conjecture, indirect inference, and unsolved difficulties, or even contradictions. All these inferences, conjectures, hypotheses, sense of difficulty, must be referred to the mind itself as their source and authority. "What atoms and forces and laws can be, or mean, without the being and activity of a self-conscious mind, is even harder to conjecture than what a color can be which is not seen, a sound which is not heard, an odor that is not smelled."

Now for the soul itself. "To have a variety of unchanging states attributed to it as the subject of them all—this is to demonstrate in consciousness a claim to real being." "The soul exists in reality, above all other kinds of being, because it alone, so far as we know on good evidence, knows itself as the subject of its own states; or, indeed, knows the states of which it is the subject, or states belonging to itself."

Our author does not think the non-materiality or spirituality of the mind to deserve the discussion which it so often receives. "Materiality is only a complex term, including a number of so-called attributes, which are all the subjects of experience only as belonging to individual things. All real things are to be called material, which have these attributes, so-called. These are qualities of extension, impenetrability, etc.—none of these are attributed to the mind itself. "To perceive, feel, think, will—in brief, to be conscious in some one of the various forms of conscious life—this is to be positively spiritual. In the only sense in which we are entitled to affirm spirituality of mind as such. As soon as we conceive of spirituality as some ethereal extension of thinking substance, we enter upon the vain effort to conceive of mind under terms of matter, and at the same time escape the consequences of so thinking of it."

Beyond this, Prof. Ladd does not venture to go. "Nor can we hope to indicate for the mind such spirituality as would be implied in its being freed from all relations to material things, or from dependence for the modes of its being upon the material substratum of the brain. How spirit, in the sense of disembodied or unembodied mind, could perceive and feel, and think, and will, is a question toward the answer of which we can make no beginning."

The unity or wholeness of the mind is equal-

ly perplexing. It belongs in connection with the greatest complexity of the material structure. Lotze's argument is cited: "The mind is a real unit-being, not simply because it appears to itself to be such, but chiefly because it appears to itself as it is."

In the end, the reasoning fails to establish what we all are most desirous to understand. The two factors, matter and mind, are exhibited very distinctly, but their mutual relations, though apparent, are not elucidated. Much has been done—a very great deal of it well done; but we are left painfully conscious of what is not done. Physiology is exhibited ably and skillfully, but the step over into psychology is not shown. "As to the first and last things of the mind—its origin and destiny, its mortality or corruptibility—psychologized physiology finds itself unable to pronounce. It can not, indeed, explain the entire being of the mind as arising out of the development of the physical germ from which the bodily members unfold themselves. It knows no decisive reason against the belief that such a non-material unit-being, as the mind is, should exist in other relations than those which it sustains at present to the structure of the brain. On the contrary, it discloses certain phenomena which at least suggest, and perhaps confirm, the possibility of such existence for the mind."

Thus far this treatise has gone; no farther. We feel, with chagrin, that he has said too much and come but imperfectly to results. The book will aid students and benefit the diligent reader. There its great strength lies.

ALEXANDER WILDER.

### AFTER COURT.

#### Bishop Eads' Views Bring a Balm to One Doubting Soul.

To the Editor of the Religio-Philosophical Journal.

In the JOURNAL of March 19th is an article from the prolific and able pen of Bishop Eads, entitled "God and the Bible in Court," which has brought healing to the doubting soul, of at least one of your readers. Now, that a few of the dubious stories in the revered book, are explained and made beautiful, hope arises that others which are still lying in wait appears to be a dirty slough, may, in like manner be brought out and cleansed.

Nothing can be more satisfactory than to learn, that while the language of the Bible conveys one set of ideas it means something else entirely. Truly, the book will be read with a new interest hereafter, yet I cannot understand why God, its author, should dictate a book for our guidance, which is totally incomprehensible to an overwhelming majority.

I was greatly relieved of a load of soul-woe when I read the good Bishop's elucidation of the story of Jephthah and his lovely daughter. Indignation toward the father and deep pity for the girl, have heretofore surrounded me, whenever I thought about that piece of fendishness; but now such emotions are at rest. Jephthah simply forfeited his honor, and sent the child to a convent, thus cheating God out of a rich sacrifice. It has always been my intention upon reaching "the happy hunting ground," to find Jephthah and to give him the benefit of my opinion, but now it's all settled. I am saved from an unnecessary waste of nerve force, and the great ancient warrior has escaped something, too.

According to the old reading, Mrs. Lot's punishment seemed rather severe, but since we have learned that the story is "all a yarn," and that she was not turned into a pillar of salt, our combativeness in her behalf naturally sinks into "innocuous desuetude." She only did as hundreds of wives would have done under similar circumstances. She would not listen to sermonizing at such an exciting time, but kept right on looking back, and drawing what bliss she could from criticizing the lack of buoyantness in the Sodom style of over-skirts, which was heaven enough while it lasted.

Then there were Ananias and his wife, who were not struck down as we have always supposed, although the Bible says, in plain words, that they were, and afterward buried. Perhaps we will yet learn that Solomon was an unmarried man, and that David the "man after God's own heart" never ordered that Uriah should be slain, for an unworthy purpose, and that Moses and Deity did not hold an unpleasant debate upon Mount Sinai, yet it is clear that a thousand explanations are needed to set us at rest upon as many doubtful passages.

Why may we not apply this Bible rule to the newspapers of the day? It would be agreeable, when reading the details of a revolting crime, to turn them into accounts of virtuous acts; and when the term "executed by hanging" should occur, to imagine a summer-day picnic. For instance, we might say that the four anarchists were not really put to death, but were sent to prison to rusticate during life,—that their bad influence was hanged and afterward buried, which was a greater punishment to them than death. In short, every one might place his own construction upon all such accounts, and then no two would agree about anything, just as no two churches agree in religion, although each right and all the others are wrong. Let us search the scriptures, by all means and tone down the rough points.

Concordia, Kan. KETIA S. ANDERSON.

#### The Pathetic Story of the Fair Ginevra.

Married to Francesco degli Agolanti, the one of her two lovers who loved her least, Ginevra was buried alive during a trance or collapse which looked like death. Waking up to consciousness in the moonlight, she freed herself from her grave clothes and crawled to the house of her husband for shelter. He, sorrowful for her death as he was, refused to believe that this pale revenant, crying at his door, was his living wife, and superstitiously denied her admittance. So did her mother; so did her uncle. Then, nearly dying in good earnest, she betook her to the house of her other true lover, Antonio di Rondinelli, and sank fainting on the threshold, after she had cried aloud for help. And Rondinelli, enlightened by love, recognized her voice, took her in, warmed, fed, comforted her, and eventually married her as by right. The bishop consented to the divorce as having been made by death and to the re-marriage as having been consecrated by love, and faith gained what fear had lost.

—The Fortnightly Review.

A Pennsylvania clergyman says that several years ago, when he was preaching in a South Carolina town, the colored people of the town were considerably disturbed by the building of a Unitarian church, which they called a "no-hell church." One night it burned down, and there was great rejoicing among the orthodox brethren. "Now, dem wicked sinners will come into de foh," they said. "If dey can't stop de fah in dis world, dey can't stop it in de nex'."



## Woman's Conference.

LYDIA R. CHASE, LEADER.  
2139 W. 12TH ST., PHILADELPHIA, PENN.

## JUSTICE.

Q. Bills, and dates, and laughing streams,  
Kissed by the Sun's enamored beams,  
Send your glad shout from sea to sea—  
"Oae Land on God's green Earth is free!"

Free? Think, Oh, man, in this glad hour,  
Doth woman share thy freedom's dower?  
Remember—God bestows His care  
Of sex regardless every where—  
All on the equal children—all  
Of Him who notes the "Sparrow's Fall."  
Must she who is thy counterpart—  
The sunny side of every heart—  
The part essential to the whole,  
Not have a voice in self-control?  
—Warren Sumner Barlow's Voice of Prayer.

## Two Anniversaries.

It is significant and noteworthy that the two events of most vital importance to the world of women should have occurred in the same month of the same year—the birth of the two great modern reforms known as Spiritualism, and Woman's Rights.

What the first tiny raps were to the religious natures of the spiritually minded woman of forty years ago—a quickening of the Holy Spirit within; the first movement to secure equal opportunities to woman in the world of work and public usefulness, was to her physical nature without; and the joint sowing of the seeds of truth in two apparently diverse soils is bearing an abundant harvest to-day, and we may paint a new Easter motto to hang upon the walls of our churches and our homes, shaping its bright letters from the roses of hope and the lilies of peace, *Woman is risen*.

The spiritual growth has been going on so silently every where that the plant is already budded for the blossoming before the masses are prepared for more than the branch and leaf; while the physical growth has spread its shoots to the "utmost parts of the earth," and it has been deemed expedient to call a gathering of the gleaners from the four quarters of the globe. The International Council held in Washington at this time—partly to commemorate the fortieth year since the first awakening of woman to her rights, duties and responsibilities, and partly to organize more fully for future work and usefulness—is such a gathering, and it is almost amusing to note the great change in the tone of the conservative press, that has taken place since the movement has become so general as to demand respectful consideration.

It is to be hoped that woman will never forget the women to whom she owes the larger opportunities that are hers to-day but which were closed to her forty years ago; and it is also to be hoped she will not ignore the noble men who were not only willing to accord to her equal recognition with themselves before the law and in the State, but who have faced the sneers of their more selfish and time-serving brothers, and stood side by side with the brave women who were pioneers in the forty years ago. Lucetta Mott, Lucy Stone, Susan B. Anthony, Elizabeth Cady Stanton—let all women speak their names with reverence and affection.

To what an extent the silent working of the spirit forces have helped the intuitive but often weak souls of women to rise above and superior to old customs and conditions, will probably never be known; nor how far the message teachings of unseen but higher intelligences have aided in the gradual education and unfoldment of the mind and brain of the sex; but certain it is that wherever the philosophy of spirit intercourse has been received and accepted, woman has naturally stepped into and occupied her rightful and legitimate place in private, and even in public life.

To-day when woman's widening sphere has completed the circle of the globe, like those of water formed by dropping a stone into a lake, it seems fitting that a council should be held where the first stone was dropped, and that the woman interested in the advancement of the race and of their sex, should join in making it what it is—a notable event in the history of this country and of the world. An editorial of the Philadelphia Public Ledger, always so just and fair to the cause of woman, dated March 29th, among many other good things of the council, says this: "The international character of the council is real and well sustained. From Norway's icy mountains to the dense jungle of East Indian jungles, where the Pundit Ramabhar has her home; from England's highbred Mrs. Ashton Dilke to the French superintendents of charities and corrections in Madame Bogelot; and since we make treaties with our own Indians, to the representative of their alien privilege in Miss Alice Fletcher, the charities, the hospitals, the colleges, the professions, the organizations, the educational work, the redeeming missions are not only in evidence, but they have been presented in short reports, of equal directness and power. When Clara Barton talks of her Red Cross Order, or Frances Willard of Temperance, and Susan Barneby of 'Police Matrons,' or Mrs. Cady Stanton on law-making (to give even a partial sketch of the topics allotted to the week), who shall say that woman is out of place (as ministering spirit) on a battlefield, or among the officers of law and order, or in regulating the traffic in degrading drink, or among the best intelligences devoted to the science of self-government?"

Should the council treat other subjects on the programme in the same able and dignified way, the sessions will have been an event not only at the national capital, but in our social-political history. For it shows the power, silent no longer, that, since forty years have been brought into economic political and social conditions. It shows how little the faith as well as scant wisdom have those who still seek to hold up inequality before the laws, or in opportunities, for the women of this country. By even the partial joining of justice and common sense already won, so much has been accomplished that forty years ago would have been deemed wild and vain to predict. Freedom has not injured the women of America in so far as they have possessed themselves of it. It has rather built a beautiful pedestal from which a great cheering light shines out to all the world.

Mrs. Morrell.

DEAR MRS. CHASE—I read with interest, in column of Woman's Conference the article, "One Noble Woman's Work," and I am proud to say I have met the woman mentioned. All honor to Mrs. Morrell for her kind heart and noble work. Would that the world had more of the same kind for the sake of the poor and forsaken. I could tell of a similar case with not so happy an ending for the poor fellow, unjustly accused, unjustly held for a crime committed by others, he being made the scape-goat, being unused to toil, privation and hardship, contracted consumption and died in prison, hoping to the last to be released in time to die at home. Spiritualists with their beautiful philosophy could be of incalculable benefit to those who, being convicts are consequently outcasts, by going among them and teaching the grand truths of Spiritualism. Ministers and priests attend the convict to give spiritual teaching and comfort, and why not the Spiritualist? Jersey City Heights. L. H. MACE.

## A Woman's Hotel.

Mrs. Candace Wheeler, through whose efforts the New York Exchange for Women's Work was founded some ten years ago, has a plan now for a woman's hotel in New York. She wishes to form a stock company, with a capital of \$200,000, to build a fireproof house so arranged as to give each occupant a room with an open fire. One hundred boarders at six dollars a week would make the hotel self-supporting. *Harper's Bazar* says: "There is one suggestion of Mrs. Wheeler's which proves that she understands the people for whom the hotel is designed; that is, to have it managed like a club, with a house committee of the inmates and the stockholders. The great trouble with the experiments that have been made in this direction is, that their rules and regulations have been made by outsiders who do not appreciate the position of the class of women for whom they are intended. Mrs. Wheeler's long association with art students and art workers, has shown her that they are young women to whom life is something more than play, who are infused with a serious purpose, and do not need to be treated with the restrictions of school girls."

## BOOK REVIEWS.

[All books noticed under this head, are for sale, or can be ordered, through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

HEGEL'S PHILOSOPHY OF THE STATE AND OF HISTORY: An Exposition by George S. Morris, Professor of Philosophy in the University of Michigan. Chicago: S. C. Griggs & Co., 1887, pp. 304. Price \$1.25.

English students of Hegel especially will thank Prof. Morris for this clear and comprehensive exposition of a great German thinker whose influence has been profound and far-reaching. At this time when so many are oscillating, speculatively at least, between anarchy and absolute individualism and State socialism, wide acquaintance with Hegel's political philosophy is very desirable. The chapters on Abstract Right, Morality and the Ethical World contain more well-considered thought on questions in regard to property, the family, the foundation and functions of the State, the reconciliation of public and private will, and kindred subjects than can be found in many voluminous works which discuss these problems. The sections on Civil Society and The State are especially valuable.

Hegel's Philosophy of History is wide and all-inclusive in its scope for it passes in review, and aims to show the motive and significance of the great drama composed of the narrative histories of different epochs of the deeds and fortunes of different peoples. "The history of man," says Goethe, "is his character." Hegel sees in universal history a drama in which nations are the actors. To this great work the author gave many years of study—indeed the chief labors of his life were directly or indirectly a preparation for his lectures on this subject. Dr. Thaulow says that these lectures were not commenced until Hegel had in his studies gone through the whole of human knowledge and the totality of all sciences, and had systematically expounded them, consequently it is obvious that all the works of Hegel are presupposed by his Philosophy of History. This work, however, throws a new light on many of the previous ones, and some thinkers have not hesitated to recommend it as the easiest introduction to the philosophy of Hegel. When we consider universal history as "nothing other than the development of freedom," and so a progressive realization of the spiritual nature of man, history becomes invested with a new interest and importance. "Universal History," says Hegel, "is the unfolding of spirit, being in time, as Nature is the unfolding of the divine idea in space. Man as he advances acquires mastery over nature, but his reaction upon himself, his thinking, knowing and willing of himself are vastly more important than his subjugation of Nature. A high spiritual philosophy is this of Hegel."

THE FLOWER PEOPLE. By Mrs. Horace Mann. New Edition, Illustrated. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co., 1888, pp. 176. Price 55 cts.

This pretty little volume contains sixteen fairy-like stories about flowers—the snowdrops, violets, hyacinths, tulips, narcissus, the roses, etc. The stories are told in a way to interest and instruct children, and to convey useful moral lessons. They first appeared some years ago, but they are well worth reprinting, in the fine form in which they are now presented.

## Early April Magazines Received Late.

The Century Magazine. (New York.) With this number The Century closes the thirty-fifth yearly volume. The first article is descriptive of the natural and other features of Palestine, and has a great number of illustrations. Theodore Roosevelt, in this number, describes that decidedly American institution, The Round-up; an illustrated article on The American Inventors of the Telegraph, tells the inside of the story of the invention; the installment on the life of Lincoln is on The National Uprising; the article on the Russian Penal Code is the last of the introductory series and the first article in the main series follows in May, and Memoranda of the Civil War contains short articles.

The Eclectic. (New York.) This number surpasses in the variety of its contents the general average of the magazine. Prof. Huxley's opening paper is a brilliant application of the evolutionary theory; Islam and Christianity in India, reviews the conditions which have made Mohammed a rival to Oriental missionary work; H. D. Traill contributes a most suggestive article in The Evolution of Humor; G. Monod writes about Contemporary Life and Thought in France; a clever writer discusses The Higher Education of Women, and the concluding paper on Cesar Borgia is published.

The Forum. (New York.) The April number of the Forum contains two notable political articles. Mr. John Ford maintains that Mr. Blaine could not carry New York this year, and Mr. Henry Watterson writes on the Hysteria of Sectional Agitation. E. P. Roe explains the secret of success in fiction; Dr. Meredith Clymer explains the faith-cure and similar methods of healing; John D. Champlin, Jr., writes on The Union of the English Speaking People; and Mr. Park Benjamin reviews the work done by Dr. Wm. Gilbert in creating the modern science of electricity. From a scientific point of view the most noteworthy article in the number, is an explanation by Dr. Brown-Sequard, of the location of the brain's various functions.

The English Illustrated Magazine. (New York.) An article with illustrations, entitled The Spanish Armada, will find many readers; The Mediation of Ralph Hardesty still continues in interest; Coaching Days and Coaching Ways treats on the Dover Road; Arundel Castle is pleasantly described in the series Glimpses of Old English Homes.

The Chicago Law Times. (Chicago.) A portrait and biographical sketch of Ch. J. Oliver Ellsworth opens this number and is followed by The Higher Law; Early Judicial History of Chicago and Cook Co.; Marriage in the German Middle Ages; Department of Medical Jurisprudence; Editorial Department, etc.

The Theosophist. (Adyar, Madras, India.) A good table of contents is found in the March number of this monthly.

The Homiletic Review. (New York.) The several departments are fully up to the high standard this monthly has attained.

The Christian Metaphysician. (Chicago.) A. D. Crabtree, M. D., contributes the opening paper entitled Healing of Bethesda; this is followed by articles from well known writers.

## Also:—

Free Thinker's Magazine, Buffalo, N. Y.  
Mental Healing Monthly, Boston.  
The Unitarian, Ann Arbor, Mich.  
The Sideral Messenger, Northfield, Minn.  
St. Louis Magazine, St. Louis, Mo.  
Our Little Ones and the Nursery, Boston.  
Horticultural Art Journal, Rochester, N. Y.  
Babyhood, Boston.  
The Library Magazine, New York.  
Journal of the American Akademie, Orange, N. J.

## New Books Received.

Forty Years on the Spiritual Platform. By Warren Chase. Boston: Colby & Rich. Price, \$1.00.  
Light in Darkness; or Missions and Missionary Heroes. By Rev. J. E. Godbey, D. D., and A. H. Godbey, A. M. St. Louis, Mo., and San Francisco, Cal.: Holloway & Co.

A Missionary's Complaint and Appeal to the General Assembly of the Presbyterian Church in the United States of America. By Rev. J. M. W. Farnham, D. D. Shanghai.

Work in China. Shanghai: American Presbyterian Mission Press.

## Why Laura Lost Her Beau.

Laura once had an affluent beau,  
Who called twice a fortnight, or so,  
Now she sits, Sunday eve,  
All lonely to grieve,  
Oh, where is her recent beau,  
And why did he leave Laura so?

Why, he saw that Laura was a languishing, delicate girl, subject to sick headaches, sensitive nerves and uncertain temper; and knowing what a life-long trial a fretful, sickly wife, he transferred his attentions to her cheerful, healthy cousin, Ellen. The secret is that Laura's health and strength are sapped by chronic weakness, peculiar to her sex, which Ellen averts and avoids by the use of Dr. Pierce's Favorite Prescription. This is the only remedy for woman's peculiar weaknesses and ailments, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case or money will be refunded. See guarantee on bottle wrapper.

## Rare Numbers of the Theosophist at Half-Price at the Journal Office.

We still have a few copies of the Theosophist prior to 1887, which we are selling at 25 cents a number; they are as follows: Nov. 1879; March to June, inclusive; and August, September, and November 1881; May and September 1886. Also supplements at 15 cents each as follows: March, April, May, August and November 1884.

These numbers are about out of print and we offer this opportunity to those wishing to complete their files, or in need of special numbers. The regular price of the Theosophist is 50 cents a number; that of the supplement 25 cents; these are offered at 25 and 15, respectively.

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Gives information about those things which ladies particularly wish to know, and is mostly written by ladies. A special feature is the variety of departments, each of which is conducted by a specialist. Here are the names of some of the well-known and popular writers: Mrs. Eliza R. Parker, in charge of the Practical Housekeeping department. The Fashion department is conducted by Belle O. Armstrong, who resides in New York. The department of Sewing, Knitting, Embroidery, Crocheting and Needlework, Mrs. G. D. Runyan (Helper) gives valuable advice to Mothers, Cooks, etc. The department of the Flower, Fruit, and Forest, has charge of the Floral department. Original or selected stories, or short stories are found in each issue. Illustrations engraved especially for the Companion are freely used to make it the most interesting paper of its kind. Published twice a month, and each issue contains at least 16 pages of columns.

HOW TO GET THE COOK BOOK FREE. First.—It will be sent free by mail, postpaid, to any one who will send 25 cents, the regular price for six months' subscription to Farm and Fireside or the Ladies Home Companion, or to any one who will send 50 cents for one year's subscription to either paper. Second.—It will be sent free to those sending 25 cents (not their own) to Farm and Fireside or the Ladies Home Companion for either 6 months or one year, and the subscribers will each receive a copy of the COOK BOOK FREE.

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CHICAGO, ILL., Saturday, April 14, 1888.

## Bishop Jenner on the Spiritual Body of Jesus.

On Easter Sunday evening at the Anglican free church in Detroit, Bishop Jenner preached on the resurrection in a way that showed the progress of his thought and his manly independence. As reported in the *Tribune* of that city he said: "It is not my intent to disturb the faith or offend the ear of any one, but I do intend to speak plainly in order to show that the prevalent notions concerning the resurrection are not only essentially wrong, but that they also subvert the very idea which they are intended to convey."

These "prevalent notions" have been held in orthodox churches and preached from their pulpits for generations, and are now slowly yielding to higher conceptions, brought out largely by Spiritualism, emphasized in its teachings, and pulsing in the very air of this opening day.

The Bishop spoke frankly of the agreements and disagreements in the accounts of the resurrection by Matthew, Mark and Luke, and thought the differences so material "as to preclude their acceptance as positive evidence," and that "consequently the doctrine must be received solely as a matter of faith." He makes the original and striking suggestion that "no one witnessed the resurrection." This is surely true, and therefore no one could testify that they saw the dead physical body show any signs of life or motion; yet he thinks that he was really seen, and "had the power to become visible and tangible."

The bishop then boldly says: "The so-called orthodox idea that Christ arose in a body with bones and flesh and all things pertaining to natural manhood is absurd in the extreme. That flesh and bones can vanish and pass through closed doors is bad enough, but when it is asserted that He ascended into heaven with such a body the absurdity becomes self-evident. Such an occurrence would be not only subversive of universal law, and a more stupendous miracle than the resurrection itself, but it would be simply impossible, for such a material body must have a material resting place, definite and finite."

Leaving behind these gross and absurd orthodox notions, he says that the gospel reports "clearly prove that Christ was raised in a spiritual body, in the fullest sense of that term;" that "before he arose his body underwent the change necessary to convert it into a spiritual body, which was intended to teach us that when we shuffle off this mortal coil we shall leave it behind us forever, and that the body wherewith we shall be clothed hereafter will be such that in it we shall be totally unrecognized. And just as Christ himself was compelled to resume, some former and characteristic phase ere he was able to identify himself, even to his most intimate friends, even so shall we be obliged to exhibit some well-known trait before we can make ourselves known even to our own relatives."

The italics are ours, and are given to emphasize the fact that the "outspoken bishop's" views are those of modern Spiritualism—with this difference probably. He would claim the power of the arisen spirit to "resume some former characteristic phase" to be given especially and miraculously to Jesus, while the Spiritualist would hold it as a natural faculty of all fully developed human spirits after they had been clothed upon in the spiritual body. For the sake of exact justice this difference is stated, yet there is no absolute surety that it exists.

Did it dawn on the minds of his interested

and reverent hearers that their beloved preacher was teaching spirit-materialization, as the Spiritualists teach it? "A rose by any other name will smell as sweet." All of us may be gladly content that these great truths are conquering the pulpit.

Without bibliolatry, or blind worship of a miraculous Christ, but looking at the Bible rationally, and at the career of "the man Christ Jesus," and especially at the imperfect records of his death and reappearance, in the same manner, it is plain that Spiritualism gives the key to the only reasonable and inspiring interpretation of these events, as well as of much else in a book not infallible but valuable.

Whether Bishop Jenner gained his views from reading the books of modern Spiritualists (as clergymen sometimes do), or by his own intuitive thought, it is needless to ask. He has had the faithful courage to speak what he thinks, and for that is to be commended. His congregation like him none the less, probably the better. If so, they are worthy of commendation. So the truth lives and wins.

## The Methodist Church South.

At a meeting of Methodist ministers in this city last week there was a spirited debate lasting three hours upon the organic union of the Methodist Episcopal Church and the Methodist Episcopal Church South. A paper had been read advocating the union at a previous meeting at which a committee was appointed to make recommendations. The special subject for debate was the report of this committee which was in favor of the proposed union, and contained a resolution declaring that the separate existence of the two churches is detrimental to the best interests of both, that organic unity is desired, and that the General Conference is requested to give the subject careful consideration with the hope of initiating measures looking to a union. The report was adopted, but not without vigorous opposition. Rev. W. P. Stowe of the Freedman's Aid Society said, "God helping me, until there is a different spirit manifested by the leaders of that church my votes shall not go for union," and the room resounded, "says the report, 'with amens.' Mr. Stowe continued: 'In the instance of the infamous Glenn bill, by which our teachers were put into the chain gangs, I never heard a minister of the Church South condemn it, nor saw a line in the Church organs. I tell you Southern Democracy is fast coming into the control of this country, and it looks as though in five years they would have control. When the Union army entered Richmond they found the publishing house of the Methodist Episcopal Church South printing Hardie's Tactics for the use of the Rebel army. That church has now a claim of \$400,000 against the United States, and when the Southern Democrats control the Supreme Court the money will be paid. The deliberate purpose of the South is to keep the negro down and the South does not intend that he shall have political and social equality with the white man. The great body of that Church is not in love with us and I believe in no love without equality.' Rev. G. W. Gray said that a proposition had come from the Methodist Church South for a new flag in place of the stars and stripes. A new flag in which 'the stars and bars' should float at the top. 'I believe,' he said, 'that the union with the Southern Church means the abandonment of the negro. I scarcely ever saw a bishop in the Church South who didn't use tobacco. There is an immoral social life in that country.'

Evidently there is a strong, not to say bitter feeling in both organizations, which will make the work of effecting a union between them extremely difficult, if not, for some years, at least, fruitless.

The Methodist Church South was for years a powerful support of slavery, and into the early harangues for secession it infused a religious zeal which it lost no opportunity to stimulate during the rebellion. It has stood for the defense of about every survival of barbarism which has existed in the South, and for opposition to every new idea and every reformatory movement. On the other hand the Methodist Church North rose to high moral ground on the slavery question, was patriotic and loyal in sustaining the Union against its rebellious brethren in the South, and both its pulpits and its pews have to some extent been open to the progressive influences of the day. Its theology still needs a good deal of revision to bring it into general harmony with the best thought and spirit of the age; but the preaching in the pulpits of the Methodist Church, in the Northern, Eastern and Western States appears in favorable contrast to that of the Southern Methodist minister, the sulphurous odor of whose sermons is as little suited as his bad grammar and worse rhetoric to intelligent, thoughtful congregations.

Supposing that to secure the advantage of numerical strength, the Northern and Southern Methodists should unite, the union would not for a long time, perhaps, become "organic," and it is doubtful whether the internal discords would not do more to weaken the influence of the denomination than the union would impart to it strength.

A significant commentary on the influence of theological doctrines is afforded by the charges of the Northern Methodists against their Southern brethren. If orthodox Christianity is so well adapted to enlighten the mind and purify the heart, to develop the spirit of brotherhood and to make men just and humane, why has it failed to yield these results among those whose moral condition was so eloquently described by Revs. W. P. Stowe, and G. W. Gray at the recent Methodist

meeting, as spoken of above. Why does their religion not raise them above the prejudices, the immoralities and cruelties with which they are charged, and which are referred to by their Northern brethren in Christ, as objections to union and fellowship with them?

It cannot be said that these Southern brethren are infected with "infidelity"; for of that they are extremely intolerant. They particularly pride themselves on the evangelical character of their Christianity, and their imperviousness to the new theology of Andover, the probation-after-death vagary, the evolution nonsense, etc., which impair, much to their regret, the soundness of Christianity, throughout all save the Southern States. If then there is great value and efficacy in orthodox theological teachings, why have they not been followed by good results in the South.

The JOURNAL is far from declaring that the Methodist Church South is as bad in every respect, as was described by some of the ministers at the meeting referred to; but even if the charges and descriptions are exaggerations, still enough is known to be true to make these queries pertinent.

All these Methodist ministers may yet come to see, what practical business men now well understand, that theological creeds such as the churches teach have no necessary connection with moral character, that while a man without belief in them, may be vicious and criminal, he is just as likely to be such without having questioned or dared to question them. In fact crimes are the most common among those of the most orthodox faith. The New York *Churchman* says:

"The increase of juvenile crime in this country is the register of the failure of Romanism as a religious ethical and educational system. By far the larger portion of the young criminals of our cities are the children of Roman Catholic parents. Many of them are the children of foreign born Catholics, who have immigrated to this country and whose children have been born here; but it cannot be charged that the Roman Church has not had them under its influence."

The *Churchman* is not unjust in this statement. It might have added that crimes are the least common among those who have the least theology. The heterodox churches lay stress upon character and the importance of intellectual and moral education. The Roman Catholic Church makes its theology primary and its morality secondary. It is not strange, therefore, that a man who abstains from eating meat on Friday, may not scruple to get drunk, beat his wife or steal from his neighbor. The Italian and Greek brigands are sticklers for the observance of their creeds, while committing the most atrocious crimes. A freethinking robber is unknown in Eastern or Southern Europe. The devout brigands belong to the Catholic or to the Greek Church, which insists upon the indispensableness of theological belief and worship to salvation. The fight between "faith" and right living rages within the borders of Protestantism continually, and the strange compromises in "the James district" in Missouri, by which religious zeal is made to atone to the conscience for every species of immorality and crime, illustrate the folly of depending upon theological belief for the moral redemption of the world.

The Methodist Church South has placed its chief emphasis upon theological belief, a belief quite as absurd as that of the Roman Catholic Church, and of no more moral value, while neglecting, or at least subordinating those influences which tell favorably upon character and conduct.

These facts ought to be sufficient to raise the question in the minds of Methodist ministers, and all other preachers, whether they are not wasting time and misdirecting moral enthusiasm in indoctrinating people in theological creeds, and whether after all, we must not look to intellectual and moral agencies, rather than dogmas, to improve character, and advance the social condition.

Recently a woman was tried in this city for abducting a girl for the purpose of prostitution. There was considerable difficulty and delay in selecting a jury. Both sides reflected severely, although probably unwittingly, on the morality of the times; the counsel for the State by refusing to accept unmarried men; the defense by its unwillingness to accept any others. The fight for and against unmarried men was a peculiar and sad commentary on human virtue; a classification of virtue not very complimentary to the generation in which it can be openly made in court and in the eyes of the world. There was a conviction on both sides that men with wives and daughters were opposed without qualification to the abduction and seduction of girls, and that they would not show favor to a procuress; there was a conviction equally strong on both sides that the crime would be regarded with more leniency by unmarried men generally, and that from that class only a jury could be selected disposed to favor the accused. The number of unmarried men who live irregular lives, especially in a great city like Chicago, is undoubtedly large, and the subtle influence they exert against the virtue and sanctities of home, is unquestionably great. Of this no better evidence is needed than the reports of trials which occur in this city every day. The procuress finds her business extremely lucrative, and if she is detected in her work, money and secret influence come to her aid, at once. The Woman's Protective Agency is entitled to much credit for the valuable work it has done in Chicago to overcome the many malignant influences against the family, and to secure the conviction and punishment of the seducers of young girls.

## Economic Conferences.

Mr. W. M. Salter, the able lecturer of the Chicago Society for Ethical Culture, has arranged a series of Sunday evening meetings of a most desirable kind. His purpose is to make business men and working men better acquainted with one another's views. He believes that what is needed is to bring these people together, and to help each to understand the other. To this end he has perfected the following programme:

The Conferences will take place at the Hall, 45 East Randolph street (up one flight), Sunday evenings, at 8 o'clock.

April 8, "The Aims of the Knights of Labor,"—George A. Schulling.

April 15, "Banking and the Social System,"—Lyman J. Gage.

April 22, "The Labor Question from the Standpoint of the Socialist,"—Thomas J. Morgan.

April 29, "Is the Board of Trade Hostile to the Interests of the Community?"—Charles L. Hutchinson.

May 6, "A View from the Labor Sanctuary,"—Joe R. Buchanan.

May 13, "Socialism as a Remedy,"—Franklin Macveagh.

May 20, "An American Trade-Unionist's View of the Social Question,"—A. C. Cameron.

At the conclusion of the address of the evening, any one in the audience will be at liberty to question the speaker as to any point that he or she may not be satisfied about. It is hoped that such questions and answers will prove an instructive and profitable feature of the meetings. No admission fee will be charged and the meetings are open to all. We heartily commend this scheme as a most laudable and seemingly practicable way to bring about a thorough understanding between those on whom the welfare of the community depends. Let this be but the beginning of a more comprehensive effort to bring peace and good will between all classes.

At the first meeting last Sunday night, hundreds had to go away unable to obtain even standing room. The editor of the JOURNAL arrived ten minutes late and could not get within hearing distance of the hall door. A more commodious hall is a necessity.

Rev. Dr. Cummings, President of the Northwestern University, read a paper recently before the Methodist ministers of this city and vicinity, in which he declared his belief in endless torment, and said that he thought vastly more than half the people would never see heaven. Dr. Fawcett thought Jonathan Edwards' pictures of "hell" none too horrible; they were not more terrible than the language of the New Testament. Another minister, Dr. Davis, said he had estimated that there were fifteen thousand millions children in heaven. Three-fourths of all other people he believed go to hell. Dr. Axtell believed in future punishment, but his hell was of a much lower temperature than that of some of the hells pictured by poets and painters. One minister only, Rev. Frank M. Bristol, declared that he did not believe in eternal punishment. He evidently thought that his brethren in the ministry, drew upon imagination for their statements, and talked fluently about something of which they were without knowledge. But then this talk about hell seemed to afford pastime to those who took part in it, and probably made but slight impression upon those who listened. It is one of the peculiarities of religious superstitions that they are taught by priests and their ceremonies are continued long after they have been discarded by disinterested and sensible people. The clergy insisted upon the duty of punishing the crime of witchcraft long after laymen generally had rational views on the subject. The last trial for witchcraft in England, was instigated and urged on by a Hertfordshire clergyman, but fortunately the good sense of the judge and public opinion averted the disgrace of a conviction. The men who now spend their time discussing hell in the old-fashioned sense of the word are survivals; they belong intellectually and spiritually to the past which they represent. If they could but comprehend the law of growth, they would stop this childish talk, and teach the rational doctrine of the progressive development of men.

In a late sermon, Dr. R. Heber Nexton, is reported as follows: "In the world of culture skepticism was pronounced. On the other hand, down in the under strata of society Spiritualism, as we know it to-day, spread, developing most of the phenomena which at once allure and baffle inquiry. There was the dark séance, the music, lights flying about the room, the recipient bound in wiles and falling into heavy stupor, voices and materializations. A most unpromising outlook for a revival of a reasonable faith in immortality, as the superficial observer would have judged; the very condition presaging such a revival, as the more thoughtful student would have seen. The spiritualistic movement in the social under world held alive the essence of immortality when it was in danger of being exhausted. As a fact of history, the restoration of faith came about otherwise than through such a new growth of paganism. A Jewish peasant so lived that he extracted in his soul the very essence of all religion. At his feet men learned again to believe in God, and thus once more to hunger after purity and to love their fellows. After his death, so the story ran, this divine man reappeared to his disciples from the spirit sphere. Were the story fact or fable, it was thoroughly believed and did its work. One man had come back from the grave. There was a life beyond death. The very attestation of immortality which the poor human heart has always craved was found. This was the goodness which ran in quick electric thrills through the Roman world, waking at its touch the ancient hope of man."

The *Woman's Tribune* speaks as follows of Catherine F. Stebbins: "Like so many of our reformers, Catherine F. Stebbins is the daughter of Quaker parents and she early learned the duty of bravely standing by one's moral convictions. Mrs. Stebbins is one of the pioneers in the Woman Suffrage movement, as she attended the first convention at Seneca Falls, and worked for the one in Rochester, acting as one of the secretaries in making out the reports. While in Milwaukee in 1849 she wrote articles in regard to the unjust laws relating to woman. Mrs. Stebbins rendered patriotic service with her pen during the civil war. She has always been active in the various city and State Woman Suffrage societies and petitions, but wrote for daily and weekly papers, as the impulse came, for years, in advocacy of enlarged opportunities, just laws, and in opposition to existing customs and laws and acts of legislators (individual and statutory); often had these papers, while in type, struck off in slips for distribution in letters and otherwise. Mrs. Stebbins called out women to register and vote, and one was received, and her name was on the voting lists for three years, until she left the city to educate her children."

Mrs. Stebbins, with her husband Giles B. Stebbins, are well known contributors to the JOURNAL, and both are staunch Spiritualists.

## GENERAL ITEMS.

The Young Peoples' Progressive Society will give a calico ball, Thursday evening of this week, at Martine's Hall, 22nd St., and Indiana Ave.

Mrs. E. C. Williams-Patterson, the well known Knights of Labor organizer and lecturer, delivered the leading address at the celebration of the Fortieth Anniversary of Modern Spiritualism at Moline, Illinois. The speech was very eloquent and fills more than two long columns of *The Rock Islander*.

Mrs. Ursula N. Gestefeld, teacher and practitioner of mental healing, has removed her office to room E, second floor, Central Music Hall, where she may be consulted afternoons. Mrs. Gestefeld is said by those competent to express an opinion to be a successful healer and teacher.

Mr. John Slater passed through the city on Monday en route from San Francisco to Philadelphia. He is enthusiastic over his success in California and says that he cleared nearly \$4,000. In his particular phase of mediumship he has no superior. He is under engagement for May with the Young Peoples' Progressive Society of this city.

Mrs. E. M. Dole is at present stopping with her daughter, 269 South Leavitt St., and will not resume her public labors until next fall, her health not being good. Mrs. Dole is a most excellent medium, and has been instrumental in doing efficient work for the cause of Spiritualism, and we hope she may be able to resume her labors soon with renewed strength and vigor.

The trial of the Bangs Sisters was postponed from the 7th to the 13th, when it will come up before Justice Woodman at the Des Plaines St. Police Station. All parties who have paid money to witness their alleged materializations and desire to see justice done, fraudulent practices made dangerous, and honest mediums given the field as against tricksters, should be present if possible to give their testimony if required.

Worn down with over work Mr. Stainton Moses, whose contributions to Spiritualist literature over the pseudonym of "M. A. (Oxon)" are read the world around, has been ordered off on a sea voyage by his physician. He goes to Madeira and the Canaries. Let us hope that the rest and change will restore him. The Spiritualist movement cannot afford to lose his active pen, guided as it is by a well trained intellect and acute spiritual faculties.

P. Thompson writes as follows from Saratoga Springs, N. Y.: "Our anniversary has come and gone for the fortieth time, and our last has been the best. We had Bishop A. Beals, and Mrs. E. L. Paul, and now are closing with a course of lectures by J. Clegg Wright. Mrs. Paul is a success on the rostrum. She remains with us two weeks. B. A. Beals is also capable of doing great good. J. Clegg Wright is also a mighty power in turning the wheels of Spiritualism."

It seems that ex-Methodist minister T. B. Taylor has brought up at San Diego, after years of wandering. His advent among Spiritualists brought neither honor nor profit; if he would only follow the example of ex-Rev. J. M. Peebles and return to the church it would be a blessing to Spiritualism—but bad for the pompous but bungling charlatan, and it does not take long for a community to find it out, then he has to tramp again.

A. Dinsmore, who for many years has been closely identified with the cause of Spiritualism, passed to spirit life April 2nd, at the residence of his daughter, 234 Ogden Avenue, at the advanced age of seventy seven years. When the Fox Girls were first brought prominently before the public, he held circles in Canada, resulting in developing several mediums. In Chicago he took great interest in the Children's Progressive Lyceum, and was ever ready to lend a helping hand. He was a man of sterling integrity, and beloved by all who knew him. Dr. Thomas officiated at the funeral, his address beaming with exalted spiritual thought, and sentiments full of hope and good cheer. His presence on funeral occasions has a tendency to dispel any old orthodox gloom that may cluster around such places.



A Notable Meeting of the Nineteenth Century Club.

By the Editor of the Religio-Philosophical Journal.

There was a notable gathering in this city on Tuesday evening the 27th inst., at the assembly rooms of the Metropolitan Opera House. It was a meeting of the Nineteenth Century Club, before which Miss Lydia Bell read a paper on Mind Cure.

The Nineteenth Century Club is one of the fashionable clubs of the city. Mr. Courtland Palmer, its able and accomplished president, has through his great wealth and enthusiastic energy, succeeded in pushing radical thought into expression from the somewhat anomalous center of a fashionable club; the crowded rooms and call for tickets, which was much larger than could be met, registers how strong an interest has been awakened upon this mystic subject. Every seat was taken. Both ladies and gentlemen were expected by their invitations to appear in full dress, and they did so appear, representing all grades from the full ball dress décolleté to the more quiet evening dress with high-neck and long sleeves, and all without bonnet or veil. The gentlemen all in dress suits, barbed and lined in the most approved manner.

Before this gathering of fashion and beauty, Miss Bell was invited to expound the mythical mysteries of modern metaphysics. A survey of the fluttering laces, flashing jewels, rustling silks, snow-white necks and arms; and before the assembly was called to order, and listening to the busy hum of voices attuned to the humming key of fashionable gossip, and ordinary small talk of such occasions, the command of holy writ, "Cast not your pearls," etc., was suggested to the thoughtful mind, even before the evident reason for such advice became apparent, in the manifestations of an almost hilarious mirth which appeared after the reading began.

Miss Bell's paper was an exceedingly able one, taken from metaphysical premises. It was a lofty theme, "The Existence of Spirit, its All-Pervasive Nature, its Supremacy over Matter, over all Forms of Expression in Time and Space, and its possible Application to Physical Ailments, to the Art of Healing, Now and Here."

It sounded very much as if Spinoza might be elaborating his philosophy to students who had advanced somewhat on such lines, of thought; or Kant discoursing on the *a priori* knowledge of man, with a dash of more modern spiritual philosophy now and then, that tied it to more common modes of thought.

Telling points were made on the ordinary habits of the times, in discussing sickness as topics of conversations in drawing-rooms, street cars, hotels and boarding houses; and testimony of cures of both the sicknesses discussed, and the habits of talking about them, offered.

There was so much earnestness, sweetness of spirit, and love of the truth for the sake of the truth, in Miss Bell's words, that in spite of a dramatic, almost tragic manner of delivery, faults of bad elocutionary habits, she quelled the hilarious demonstrations which several times broke into rudeness from her fashionable hearers; and compelled rounds of applause at the close of her paper.

Then followed Alice Bryson in opposition to mind-cure, including a thrust at all super-sensual manifestation, and she read a paper written by Dr. Jean Hazzard on "The Sin of Dyspepsia," etc., which brought down the house, in ringing sounds of applause. The fair M. D. is a charming personality, unaffected, and perfectly at home on the rostrum. She said what she had to say in a manner that would win her hearers almost in spite of what she might say. She did not attempt to meet any of the views of Miss Bell's papers, but gave a charming fling at the absurdities and surface inconsistencies of the subject *per se*.

After the enticing Dr. Alice, came the burly obese Dr. Hammond. The learned Doctor of nervous diseases said that he was greatly at a loss what to say. He came there with certain views as to what was claimed to be mind-cure, but the orator of the evening had dispelled the illusion. He confessed he knew nothing about it. He did not see how he could answer or criticize the lady's paper because there was nothing logical about it; no head, nor tail, nor middle that any one could get hold of. "Soul!" said the Doctor, "I don't know any thing about a soul. You can prove a mind in a court of justice. We are proving mind every day in court, diseased minds, and no mind; but no one can prove a soul. We may believe in a soul, but cannot prove one. If you destroy the brain, you destroy the mind. Knock a man on the skull, and let a piece of the same press upon the grey matter of the brain, and the man has no power to think, and never can think again until that piece of bone is removed; let the surgeon lift that and lo! the mind appears again." The common sense of mankind, he declared, was outraged by the claims of this super-sensual nonsense, and closed by offering to place a thousand dollars in the hands of the worthy president of the club, if the speaker of the evening or any one else would furnish three subjects for him to operate upon, by injection of poisons under the skin, and if in each case certain symptoms did not intervene he would give the thousand dollars to establish a mind-cure hospital.

With this to him overwhelming shot the learned doctor gave way to the lawyer of the Medical Society, of New York, whom they employ to act in the interest of the medical profession in obtaining legislation at Albany in the interests of said profession—Mr. Purrrington.

It is difficult to see what relevancy this gentleman's remarks had to the discussion of the evening. It is common enough for corporations and private enterprises to send men to the legislature, both national and state to lobby for legislative privileges, but when such work is done it is not talked about; scarcely confessed to themselves; they call their efforts by some respectable name, and hedge it about with a decent respect for the opinions of men, by silence. But here is a spectacle of a man who publicly proclaimed before that large audience that he was sent to Albany to obtain legislation to prevent the free choice of the individual in choosing what kind of a doctor he shall employ.

It has been claimed by the friends of this legislation, that it was called for by the people, and protection for the dear people has been the object; but when have private societies, trades unions of any nature, been generous enough to pay emissaries to go to Albany and work for legislative protection for the public? If there was needed proof of the corrupt means used to obtain the medical laws that disgrace our State legislation, this man gave it.

Mr. Purrrington generously assured the audience that there was no law to prevent clairvoyants, mental healers, or healers by the laying on of hands from practicing their

voodooing, but he did not tell them that it was not due to the generosity or good sense of the Medical Society or himself as its employee, that there is no such law. But those who have been watching in the interest of freedom in this matter, know that such a law was sought to be passed by these gentlemen, worded thus—that "any means used by a non-diplomated physician, material or immaterial," shall be punished by legal enactment. This clause was asking too much even of an Albany legislature; but encouraged by the success already secured these doctors will, no doubt, continue to thunder at the doors of committees, and besiege individual members for protection against the ignorance of quacks—heaven save the mark!—until an awakened public indignation against such machinations shall demand that not only shall such laws not be made, but that the present disgraceful medical law shall be repealed. Mr. Purrrington made no allusion to Miss Bell's paper, or to mind cure, only to assure his hearers he never paid his attention to things so small as to require a microscope to discern them; and it was a cause of wonderment, as I before said, to see with the natural eye, what relevancy his remarks had to the evening's discussion.

Miss Bell was given fifteen minutes in which to answer her critics; and, in whatever she may have failed in her first effort was more than made up for in her reply.

"My critics," said she, "have not touched my papers and I do not see that I have any thing to answer. They confess their inability to understand it, and I perceive that this is very true, and knowing well that spiritual truth must be discerned by the spirit, you will have to grow in spirit before it can be understood. We have no controversy with you. I do not wish to compare inimically the systems of medicine with our practice. When the locomotive was discovered, there was no dispute with the stage coaches that took themselves off to the rural districts and mountainous regions; so will the systems of materia medica, when better methods are known."

"In regard to organic disease, I can call from this audience several persons who have been so cured—if," said she, smiling, "the diagnosis of learned medical experts is worth anything."

While Dr. Hammond was speaking he drank water continually, and excused himself for so doing because he had taken twenty grains of quinine that day for malarial fever. Miss Bell tellingly called attention to this evidence of a doctor unable to cure himself.

The fifteen minutes was filled with well made points against her critics, and she closed by telling her audience that she was willing to stand by the test, "By their fruits they shall be known." "It is no subject for amusement to fill a passing hour, it has a serious meaning," said she. She told them she did not seek a hearing; she came because she was invited, and she came because she knew she had something good to tell them, and she was happy in knowing that there were those present who would get good, and that she was glad to have been able to present the thought, and sweetly thanked them for the privilege.

The notable thing worthy of attention in all this, and the lesson it seems to teach, is the possibility of this subject being invited before such an audience. The fact that Mr. Courtland Palmer should have been brave enough to relate in a very neat little speech introducing Miss Bell, that a young lady acquaintance of his, who after seeking for cure hither and thither, from this doctor and that one for many years, was restored to perfect health through the application of mind cure; and there was sufficient interest in the subject to bring out an audience of fashion and wealth to hear a paper on the subject, no matter if it was too soaring for many of them to follow or understand. There were many there who did understand, and the cause of spiritual truth, the calling of attention to it, and away from the materialistic tendencies of the time, will be aided by this discussion.

58 W. 55th St., N. Y. HELEN DENSMORE.

Haverhill and Vicinity.

By the Editor of the Religio-Philosophical Journal.

The fortieth anniversary of modern Spiritualism was celebrated in this city by the First Spiritualist Society in connection with the Ladies' Aid Society, on March 31st and April 1st. March 31st a grand supper and entertainment under the auspices of the Ladies' Aid was held in Lincoln Hall, 158 Merrimack street, about five hundred persons participating; one of those old fashioned suppers our good ladies know so well how to prepare, was served in the Banquet Hall, from 6:30 P. M. until 9 o'clock, nearly three hundred persons discussing the edibles.

At eight o'clock, President C. E. Sturges called the meeting to order in the large hall, and in a short but appropriate address, he stated the object and purpose of the anniversary, and bade all a hearty welcome. Before the entertainment was allowed to commence, your scribe having received extra copies of the RELIGIO-PHILOSOPHICAL JOURNAL and other Spiritualist papers, an honorable mention was made of them all, and then distributed to the audience—the only trouble being we did not have enough to go all round.

A well selected programme was then magnificently rendered and rapturously applauded. Encore upon encore was called for, but the extra length of the programme forbade but few answers.

Mrs. S. R. Stevens's remarks were upon the "Outlook of Spiritualism," and were to the point, and well received. The exercises were continued through the day, Sunday, in Music Hall, Winter street, services being held at 10:30 A. M., 2 and 7 P. M.

Mrs. S. R. Stevens spoke at 10:30 A. M., and was followed by Mr. E. W. Emerson with platform tests of spirit presence; congregational singing was indulged in during the morning service, which was enjoyed by all. At the 2 P. M. service, the Home orchestra was present and favored the large audience with a half-hour concert of fine instrumental music, to the delight of all. After singing by the choir, Mr. Emerson made a short address, and then under control of his familiar spirit, Sanbeam, he gave a successful séance, nearly every name being recognized.

At the 7 P. M. service the Home orchestra again favored the audience with a fine concert, and after selections by the choir, Mr. Emerson read a poem, and then gave the entire evening to giving tests. It was surely one of those good times when all were expecting their spirit friends to report. Many did report, and were welcome guests among us. At the close of the séance the choir sang the Good Night Hymn, to the tune of Auld Lang Syne, and the President pronounced the benediction; thus terminated the most successful anniversary of modern Spiritualism we have ever held in this city.

Haverhill, Mass. W. W. CURRIER.

At the Keith & Perry saloon, Mo., twenty-one men lost their lives by an explosion. Two strange presentiments were brought to

light with reference to the explosion. Mrs. William Kay, though almost frantic, said that the night before the accident she dreamed that there was an explosion in the mine, and that her son Charles, a lad of fourteen, was killed. She begged him not to go to work on Thursday morning, and followed him to the shaft pleading with him not to go down, but he laughed at her fears and descended. He, too, lost his life. A similar dream came to John Gray, and when he left home in the morning he said to his wife: "I dreamed the mine exploded and that I was killed. If you see me coming home to dinner come and meet me." He did not return to dinner, but Mrs. Gray was the first woman to arrive at the mine after the explosion occurred. Thirteen of the dead men have families. Of the sixteen men who were rescued alive, ten will probably die of their injuries.

Celia writes as follows with reference to the Young Peoples' Progressive Society: "This society still continues to hold very interesting meetings in its hall on the South Side. During the past four Sunday evenings Mrs. Ahrens has delivered some eloquent discourses before very fair audiences. Hon. Joel Tiffany's classes also are very interesting and profitable indeed to those who attend them. Next Sunday the services will be held as usual, Judge Tiffany continuing at 3 P. M. and Mrs. Ahrens at 7:45. All are invited; meetings free."

Mrs. Mary B. Willard, an amiable and accomplished lady as well as superior teacher, has been for two years at the head of a "Home School for American Girls" in Berlin, Germany. The success of the enterprise has been flattering; the next school year opens September 18th, and Mrs. Willard is now in America visiting among her innumerable friends and attending to matters connected with her enterprise. Those desirous of placing daughters or wards in a foreign school where they will receive all the care and advantages of home life, together with the advantages of foreign study, can not find elsewhere so favorable an opportunity. Mrs. Willard may be addressed for the present at Evanston, Illinois.

Enlarging the Scope of a Magazine.

Rev. B. Fay Mills, the well-known evangelist, has been engaged as an associate editor, with R. V. Dr. Geo. F. Pentecost, of "WORDS AND WEAPONS," a monthly magazine published at 251 Broadway, New York, devoted to religious work. Mr. Mills has been engaged in pursuance of a plan to make "WORDS AND WEAPONS" the most unique and distinctive organs of the evangelistic and all the aggressive Christian work in this country. It will contain each month reports of meetings conducted by all the tried evangelists, and also contributions from the most successful pastors and laymen. It will also contain a large number of pointed illustrations, drawn from incidents recently occurring in the inquiring room. The magazine in its new form will appear about April first.

Valuable Works on Mesmerism, Occultism, Animal Magnetism, etc.

J. J. Morse, the popular English lecturer, has published in attractive book form a course of lectures given through his Mediumship upon Practical Occultism. They are worthy the careful study of thoughtful readers. Price, \$1; postage 5 cents.

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Animal Magnetism by J. P. F. Deleuze, is one of the foremost works on this subject and supplies a great public want, and we take pleasure in calling the attention of the public to it. Revised edition, with an appendix of notes by the translator, and letters from eminent physicians and others. Price, \$2; postage 15 cents.

Gibbon's History of Christianity is having an enormous sale, and those who have read it do not wonder. It comprises all that relates to the progress of the Christian religion in the history of the decline and fall of the Roman Empire, and a vindication of some of the passages, with a knowledge of no book that contains more real and valuable information upon the Origin of Christianity." Price, \$2.

Prof. J. W. Cadwell has just published a new and revised edition of his full and comprehensive instructions How to Mesmerize, with an account of Ancient and Modern Miracles by Mesmerism, also Is Spiritualism True? Price, 50 cents.

The above works are for sale at this office.

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Some one has told you that your catarrh is incurable. It is not so. Dr. Sage's Catarrh Remedy will cure it. It is pleasant to use and it always does its work thoroughly. We have yet to hear of a case in which it did not accomplish a cure when faithfully used. Catarrh is a disease which it is dangerous to neglect. A certain remedy is at your command. Avail yourself of it before the complaint assumes a more serious form. All druggists.

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To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

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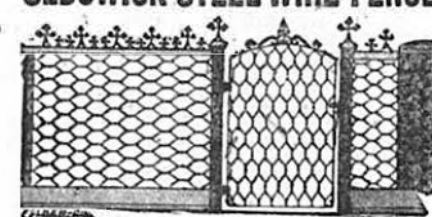
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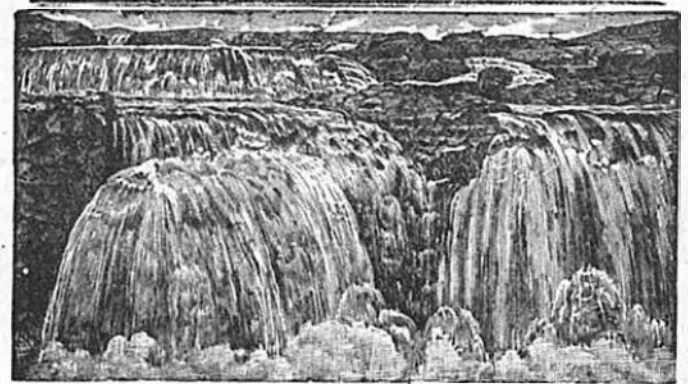
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## Voices from the People.

AND  
INFORMATION ON VARIOUS SUBJECTS

### AN OLD BUT GOOD POEM.

From the French of Gustave Nadaud, by the late  
John R. Thompson.

I'm growing old; I'm sixty years;  
I've labored hard my life to earn;  
In all that time of hopes and fears  
I've failed my dearest wish to gain;  
I see full well that here below  
Bliss unalloyed there is for none,  
My prayer will never be fulfilled;  
I never have seen Carcassonne!

You see the city from the hill—  
It lies beyond the mountains blue,  
And yet to reach it one must still  
Five long and weary leagues pursue,  
And, to return, as many more!  
Ah! had the vintage plentiful grown!  
The grape withheld its yellow store,  
I shall not look on Carcassonne!  
I shall not look on Carcassonne!

They tell me every day is there  
Not more nor less than Sunday gay;  
In shining robes and garments fair,  
The people walk upon their way.  
One gazes there on castle walls  
As grand as those of Babylon,  
A bishop and two generals!  
I do not know fair Carcassonne,  
I do not know fair Carcassonne!

The Cure's right; he says that we  
Are ever wayward, weak and blind;  
He tells us in his homely  
Ambition ruins all mankind;  
Yet could I there two days have spent,  
While still the Autumn sweetly shone,  
Ah! might I have died content  
When I had looked on Carcassonne!  
When I had looked on Carcassonne!

Thy pardon, father, I beseech  
In this my prayer if I offend;  
One something sees beyond his reach  
From childhood to his journey's end.  
My wife, our little boy, Alphonse,  
Have traveled even to Narbonne,  
My grandchild has seen Perpignan,  
And I have not seen Carcassonne,  
And I have not seen Carcassonne!

So crowned, one day, close by Limoux,  
A peasant, double bent with age,  
"Rise up, my friends," said I, "with you  
I'll go upon this pilgrimage."  
We left next morning his abode,  
But (I have forgiven him) half-way on  
The old man died upon the road;  
He never gazed on Carcassonne,  
Each mortal has his Carcassonne!

### Mediumship.

(Light, London.)

We print in another column an article from the RELIGIO-PHILOSOPHICAL JOURNAL, which embodies much respecting mediumship that we have repeatedly set forth in *Light*. The JOURNAL is of opinion that professional mediumship is likely to diminish and to give place to private mediumship in the family circle. It has for some time been apparent that this is the case in this country. Several causes combine to produce this effect. First of all there seems to be a law that no circle holds together after a certain length of time, when, probably, the purposes for which it was formed have been accomplished. Next, it is apparently impossible to maintain a medium to sit regularly in promiscuous circles without his physical, intellectual, or moral forces being depleted. So evidently is this the case that it is an open question with some Spiritualists whether public mediumship should be actively encouraged. Once again, an observant public is very skeptical as to the possibility of a public medium producing phenomena, admittedly so fugitive, with the hourly regularity that is involved in holding a public circle at a fixed rate of remuneration. When to this is added the likelihood, as we have recently pointed out, that a public medium may be prosecuted and severely punished in England, even if he be altogether upright and honest in act and intent, it is not matter for surprise that public mediumship should show signs of diminution. Moreover, the most careful observers will have arrived at the opinion that there is in the manifestations of this faculty, about which we know so little, a tendency to ebb and flow. We are on the edge now, and have time to look about us, to tabulate phenomena, study mediumship, and construct a philosophy out of hints that reach us from every quarter. We have been gazing open-mouthed at new wonders far too long. "Phenomena have been sought for themselves, not for the laws that they revealed. It cannot be denied that the result has been bad."

This, then, seems to be a fair generalization from what is going on, both here and in America. We have hinted that the practice of mediumship has its risks to the medium. These are chiefly to the public medium, whose gifts are at the disposal of any who will pay for their exhibition, and who must and does become saturated with the various, incompatible, perhaps vitiated and diseased psychical influences of which he is the receptacle. This is one inevitable danger from the side of the spirit. There is another danger of a purely mundane nature in the terrible temptation that exists to provide imitations of psychical phenomena which will not occur with the regularity necessary for the public medium's professional success. The daily bread and the reputation of the medium at stake if results be not obtained; and we know the precarious nature of the phenomena, which may depend on a sultry air, a passing thunderstorm, an ill-constituted circle, an untimely argument, a wave of mental disturbance, or temporary indisposition in the medium. With such elements of difficulty, with the ignorance that still is ours, it is not in mortals to command success.

It is interesting and important to note that, in the opinion of the JOURNAL, "as to mediumship in private there can be no question that the quality of it is beyond compute, and that such mediumship is the safeguard of true communion with the unseen world." This is true; and it is, perhaps, true that the public circle is but "an expedient, not a permanence." We are disposed, however, to think that if due regard is had to the kind of phenomena suitable to a public, promiscuous circle, these may profitably be presented to inquirers in this way. Some of the elementary phenomena may safely be evoked and studied by persons who have no means of access to organized and successful private circles. These will always be a running stream of inquiry, and it can hardly be met in any other way. When the elementary facts are grasped the inquirer will have more chance of joining, as he will be more fit to join, a private circle. But even so it cannot be denied that those who have formed in the seclusion of their own household a circle in which they hold communion with their friends who have left this world for a better will not be found eager to introduce an element which may be found to spoil all.

### Leave the Door Ajar.

To the Editor of the Religio-Philosophical Journal:

Every family has some dear one in the Spirit-world, and when they refuse to believe in the fact of spirit return, they close the door, the same as if barring out a guest from their home. Our spirit friends endeavor to make their presence known, and feel sad when they apply for admittance, and find the door closed against them. From a dearly loved one recently passed over, the communication often comes, "I am always with you." What comfort it brings to know that death cannot sever the bond of love, to realize that they can and do return. Leave the door ajar for the angels!

Jersey City, N. J.

H. Eastman writes: We like the bold stand that you have taken for the truth at all hazards. Oh! that more would look into the spiritual philosophy, and get the consolation that can only come in this way. We have just lost a son, a young man, a boy of great promise, and he had commenced to read your valuable JOURNAL, and he comes back to us with words of cheer that it binds up the bleeding wounds of our short separation.

## Why I am a Spiritualist.

To the Editor of the Religio-Philosophical Journal:

In 1882 I became acquainted with a gentleman a broker by occupation, who had rooms directly over my store. Occasionally coming in, he noticed me conversing with others. One day he remarked that he thought I was a Spiritualist. I answered in the affirmative. He said he was not, neither did he believe in it or any other religion—but he and his family attended the orthodox church just for the fashion of it, but spurned the whole thing as being a fraud, and Spiritualism the greatest of them all.

A shudder ran through me, and I thought, "What can there be to set such a man thinking?" I gave it no more thought at the time. "Some days later a lady and gentleman (Spiritualists) called at my store and discussed on 'spirits.' At the same time the broker made his appearance and called them frauds; but not in their hearing. He and I walked to where they were talking and listened to what they were saying for a few minutes. Finally the lady excused herself and departed.

We continued the conversation a short time. Suddenly I looked at the broker and said: "I see a spirit friend of yours leaning on your shoulder. Did you ever lose a brother by drowning?"

He answered, "No."

"Then," I said, "He seems to be a particular friend or neighbor of yours."

He answered: "I never lost any one so connected by drowning."

I looked at him again and said: "Did you ever lose a relative or friend, a lady about four feet high, drowned? I see one standing in front of you, whose clothes are dripping with water."

"Are you in earnest, Mr. Dodge? Do you mean what you say?"

I answered: "What I have said, I saw and mean."

"Well," he said, "the gentleman you refer to was a near neighbor and one of my best friends. We thought everything of each other, and the lady you speak of was a girl fourteen years of age, a favorite of my daughter, who went to visit my friend, and while at his place went out in a boat on the pond. A squall came up and struck the boat. In the confusion the girl fell overboard, and he jumped in to save her, and both were drowned."

A few days after the broker was standing in my doorway, and I saw a ladder, or the form of one, leaning against his shoulder. I asked him if he ever had any one injured by a ladder. He said: "My father lived to be eighty years old. In going up a ladder one day to a barn, by a misstep he fell to the floor and was killed."

I thought I might be a mind reader, therefore to try the experiment, I took him as the subject one day. He came into my store very nervous, and I said to him: "You have been making a bargain with some one to-day, and it worries you."

He replied: "I let money to some parties awhile ago, and they promised to pay me yesterday, but they haven't yet, and I wish to use it for other purposes."

I said to him: "When they pay you they will retain part of it. You will not get the whole of it?"

"Yes, they will pay all of it for they are good, honest people."

I said to him that if I was in the habit of betting I would bet fifty dollars that he would not get the whole of it. I said: "Let me know when you get it." The next day he came in and said he had got it. Then I offered to bet fifty dollars that he had not received the whole of it. Then he acknowledged he had received all but four dollars, proving to me that it was not mind reading, for he was positive that he would get the whole amount and I thought that he would not.

But here is something still more wonderful. Going into my store in the morning, I would be impressed to state that we would take during the day a certain amount of money, say from seventy to one hundred and fifty dollars, and to my surprise, when footing up the amount, it would be exactly what I had stated. I tried the experiment for a week regularly, and out of the six days guessed right five times. My store was a common retail of fancy goods. Now, if any one is good at guessing, I would like to have him try the experiment; or by what law can he explain the phenomenon? J. S. DODGE, Boston, Mass.

### Remarkable Manifestations.

A private seance was held a week or more ago with Mr. Husk at our house, when several of our friends materialized, among them "John King"—with his brilliant light—who walked about the room; a very near relative, and thirdly not less a one than "Christopher," whose likeness appears in this *Medium*. He is well known to those attending Mr. Husk's circle, and is a bright, cheerful, good humored spirit, and a great favorite with all who know him. He has quite astonished every one by the rapid spiritual progress he has made during the last ten or eleven months; he is now one of the most prominent and useful of those spirits working under "John King's" direction. I consider that in three ways "Christopher" is invaluable at the seances. 1st. He proves beyond a doubt that one retains one's individuality and identity after death, for he is distinctly individual and possesses marked and interesting characteristics. 2nd. He has a ready wit, and this helps to re-assure half frightened skeptics and novices who attend the seances (they soon forget their nervousness in laughing at his sallies and repartees), while many a time we have left him happier and lighter-hearted by a long way than we came. 3rd. He is able and willing to give investigators tests and proofs of the truth of Spiritualism. He describes accurately any spirit friends standing by the sitters, and once or twice he permitted my friend and myself to close the musical box, and place our hands on the lid; he then set it playing three bars of music, three notes, two notes and so forth. Again, no one out of my family was aware that I was taking his portrait; at our next seance, however, with Mr. Husk, "Christopher," in knowing manner, mentioned the fact. He has often disclosed to us small events, totally unknown to any one but ourselves, which have happened during the week in our household, thus proving he must have paid us a visit or two.

The most notable feature in "Christopher's" face is his thick, bristly beard, moustache, and, as he terms it, "fringe." At our circle he materialized twice, holding a luminous card in either hand, and walked round the room, visible to every sitter present. It is needless to give an account of his earthly life here; as most Spiritualists are acquainted with it, but I will just say in conclusion, that were "Christopher" to absent himself from Mr. Husk's Sunday circle, it would be a great loss to all of us, especially those to whom he has rendered himself by his quaint ways, his ready help, his kindly actions.—*Marie Gifford in Medium and Daybreak.*

### AN OPEN LETTER

Of Inquiry Addressed to Messrs. Coleman and Morse and to Theosophists.

To WM. EMMETT COLEMAN AND J. J. MORSE.

May you both be pleased to answer the following questions, not for argument, but for instruction:

1. What do you know practically of Theosophy?
2. What do you know of good or evil in either?
3. What do you know of good or evil in either?
4. What do you know of good or evil in either?

The propounder of these questions, neither Spiritualist nor Theosophist, is only a neophyte, standing in the antechamber of mystery awaiting the guide who will conduct to light and truth within the temple.

St. Louis, March 27th, 1888.

P. S. Answers solicited also from Theosophists.

The gentleman who asks these questions assures us privately that he does it in good faith, and we know him to be an earnest and candid seeker after truth. We do not, however, desire to open the JOURNAL to lengthy arraignments of Spiritualism or Theosophy, or long expositions of the merits of either. Let the replies be as brief as is compatible with perspicuity, and let contributors closely adhere to a judicial frame of mind in replying; no partisan heat is either necessary or profitable. The JOURNAL is willing to maintain an open court, but must ask that good fellowship, a kindly spirit, and the love of truth and justice govern all the proceedings.

Ohio has fourteen rock-ribbed islands all in Lake Erie.

## The Apostle Paul.

To the Editor of the Religio-Philosophical Journal:

Prof. G. in his reply to a "Churchman" in your issue of March 24th, takes it for granted that the Apostle Paul speaks of "the natural body" in distinction from "the spiritual body," as if the spiritual body were not material at all.

This, however, is a mistake, though the English version reads thus, and though the church generally teaches thus, as it holds to the notion of "the supernatural" as distinguished from the natural. The term used by Paul, when anglicized, is *psychical*; and the passage properly reads, "There is a psychical body and there is a spiritual body," both being natural. Any one who will take the trouble to consult the Greek Testament will see this to be the fact. The question is, what was the apostle's meaning? I take it to be about this, or somewhat like this: There is a body in which being is first physically individualized and identified in the form of self-conscious intelligence—a psychical form—and here is a body in which afterwards being is spiritually individualized and identified in the form of the objective, personal identification of being; there is a spiritual body for the immortal manifestation of being after the personal identification is effected.

I think Paul's idea was concerning a natural whole embracing both the psychical and the spiritual, and that supernaturalism really finds no support in this language of his. J. MERRIFIELD, Plainfield, Ill., March 24, 1888.

### PROFESSOR G.'S REMARKS ON THE ABOVE.

I am greatly pleased with Brother Merrifield's view of this subject, and would like to add a word in defense of what the general reader, or at least the non-classical reader, will take to be a contradiction of terms. By giving my authority for it there will remain no charge of presumption against me, while it will serve to illustrate how unsatisfactory the very best translation is as compared with the original in all these languages, and that even those who can read the original must depend upon common sense and the context for its meaning; since Greek is only pure Greek to those whose mother tongue is Greek, the best linguists are in those languages like school children, and have hardly the facility that would be expected of a beardless youth to whom Greek was natural. Thus translators are like bright and intelligent children playing upon the literary lawn, but instead of the beautiful and enjoyable devices of modern times, they have a strong but very useful log wagon with which to amuse themselves. How the Greeks developed their high ideals of beauty, and reached such perfection in the fine arts, while they had such an awkward vehicle in which to convey their thoughts, is a mystery.

Referring to the Greek Testament, (Novum Testamentum Græce, Tomus Primus; Lipsiæ, G. J. Goshen, 1805.) I find on page 422, top line, the original in 1 Corinthians xv: 44, latter part of the verse, "There is a natural body and there is a spiritual body." Now the Greek word translated "natural," is from the Greek root which, as we saw, it can be given in Roman letters is the French word "Psyché," meaning "soul." That word, in all ordinary usage in English and French, is as far from meaning anything material or physical, as the word "pneumatism," which occurs in the same sentence and is translated "spiritual." Indeed, from their etymology we should say that "pneumatism" (air or wind) is more material than soul or mind. And so the English reader will be apt to regard Brother Merrifield's use of the word "psychical" for "physical" to be a contradiction of terms, and to think that psychical and spiritual, (or soul-like and spirit-like), are synonyms rather than opposites.

But now referring to the "Greek-English Lexicon based on the German of Passow," (Harper & Brothers, ed. 1884), page 1093, we find along with many other words that are variations on this root or stem, this particular word used by St. Paul in the text, and the following definition of it, including its participles, etc.: "*Of the soul or life; as the power, spirit or breath of life; living, spiritual, mental, spirited, lively.*" So far you might say, that don't help matters much. According to this (and it is in strict harmony with our English use of the word) Bro. Merrifield is as deep in the mud as St. Paul is in the mire. But now let me find something *idiomatic* to dig them both out. Having given the usual meaning of the word, the dictionary goes on to say: "But, also, 2d. concerned with this life only, and not with the life to come." This is Bro. Merrifield's position, and clearly St. Paul completely agrees with him. He never wrote a word of English, did not say "a natural body," but did say "the body which is concerned with this life only," and which should have been translated "animal" or physical body.

The fault lies with the translators, who, if they had been Spiritualists, would have made this and many other things agree more closely with the facts that the Apostles attempted to record.

H. D. G.

### Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

The four Sundays of March have come and gone, and with them two of the best speakers that grace our spiritual rostrum, viz., Mrs. Lillie and Mr. Wright. During the two first Sundays J. Clegg Wright gave elegant addresses under control, showing marked improvement over those previously issued, although it was more in the general finish of his delivery, than in the quality of his thought and the grace of utterance that the change was noticeable. Mr. and Mrs. Lillie followed him for the last two, and again were we pleased to welcome another favorite speaker and listen to the singing of Mr. Lillie. Our audience was increased in numbers by old admirers of these two speakers, and our "Anniversary Day" was held a week sooner to avail ourselves of the services of Mr. and Mrs. Lillie. Three hundred people came out in the evening; and what with speaking, music and recitation to entertain and instruct them, had a pleasant and profitable service.

Mr. and Mrs. G. W. Kates, formerly of Atlanta, Ga., will occupy the rostrum through the month of April. The Conference, conducted by Mr. Frank Jones of the Peoples' Spiritual Meeting, New York City, held its anniversary exercises on the true birthday—Saturday, March 31st,—at the cosy and convenient hall now occupied by them at 310 Livingston-st.

Mrs. Stringham, a daughter of the late Capt. Duff, opened the meeting as an inspirational speaker, and gave great satisfaction in what she said, coming as it did not only from a pure source beyond, but through a pure, true channel here. Mrs. Walton, a medium of over thirty years, followed with an interesting paper written under control. This lady furnishes us with much matter of a really valuable character, but it is to be regretted that age has rendered her voice too low for us to get the full benefit of what is offered. Capt. Day next took the floor and did a little radical work in pulling down some of the old Bible ideas, when the ladies were announced as having provided refreshments for those present, so that without further delay they passed through the aisles and served sandwiches, cake, coffee and oranges to surprised audience of over a hundred people, as this was Conductor Jones first carrying out of his idea of a "Spiritual Love Feast."

After this part of our programme was properly carried out, during which a gentleman sang some of the old songs, Mrs. E. M. H. came forward, and seven years to convert her to our cause and how firmly that experience had established its truths within her soul.

A purse of money was "materialized," as Mr. Bowen put it in presenting it on behalf of the ladies to Mr. Jones, the size of which was only limited by the "conditions existing." Mr. Jones has been instrumental in reviving our old Conference, and the ladies either recognized this fact, or that he was sufficiently aware of the importance of the gentler sex adding to the enjoyableness of the evening, or both; and so they showed their appreciation practically, both as to the present given and the edibles served.

W. McConnell writes as follows from Montreal, Canada: We have a growing interest here in Spiritualism. From about a dozen who attended last summer, the number is now crowded, 100 or more being present last Sunday. The attraction was a genuine spiritual speaker—a genuine spiritual man (so rare to find) named R. Kneeshaw, lately from England. The discourses are simply grand.

W. Askin writes: When I change my mind, or turn my back on Spiritualism, I will then cease to take your paper; but otherwise you can count me a life-time subscriber.

## For the Religio-Philosophical Journal.

### Duties of This Life.

FANNY DEVILLO.

Moral duties, well understood and performed, are the bulwarks of a noble life; to be negligently in dispensing good is the most dwarfing of all earthly conduct; to impoverish your own life by too early distributions, is again disadvantageous, crippling power, and delaying your own full development. Why mankind is so ill able to do right, to help one another, is because their youth runs to waste; neglected and ill-fed mentally and morally, they dispense, but garner not. Could the youth of our country—the world is our country—be made to realize the result of ethical culture during their early years, when indelible impressions are so constantly being made, what a vast advantage it would be to the human family, in comparison to the easily drawn draught of vicious amusement, which is so carefully flavored and laded out to the receptive minds in Sunday school attendance. Rich young natures are turned aside from their free natural development and made to imbibe that which deadens all aspiration to personal excellence, withers the budding growth of sympathy and love. Oh! that such hideous mockery could be eliminated, with one fell swoop! but no, time must be granted that the children of men may grow strong gradually; to be reft them suddenly of the darkness of their abode, would be as the noonday sun to the tender, hot-house plant. Patience and love, with perseverance, is the power that has firmly planted in our midst the illuminating standard of reason, and with these the march onward will continue gaining in force and power as it proceeds, leaving no devastation in its wake, but establishing a symmetrical normal state to take the place of this thing of cruelty and horror, this pestilence breeding theology, that so insidiously works its way almost everywhere.

One who stands as the scientific teacher before an ethical society of the day, remarked in a late Sunday discourse: "Better that the whole world should rot than that a good man should cease to be." Continuing, he said that we only had to "open the lids of our Bible" to learn that the wheat only is to be saved, and the chaff destined to burn. Oh! what a travesty on ethical culture,—as though it were possible to give moral instruction with lessons of paramount selfishness and uncharitableness, the core and abomination of Christian dogmas! Rather, indeed, ten thousand times rather, would I be senseless dead, than to be a heartless angel. As we listened to the above discourse how beautifully before us the tender, loving assurance that all evil is undeveloped good; that finally all will become pure, and mingle together in joyous harmony and unity. It seems difficult to believe that orthodox teachers can ever be happy without the knowledge that a vast number is suffering the pangs of eternal pain, but even that will, I believe, come to pass in the very distant future.

### The Privilege of Being a Woman.

AN EPISODE OF THE HARVARD ANNEX.

Our Cambridge neighbors have lately been a good deal amused by a complication arising from prize dissertations in Harvard University. The "Bowdoin prizes" are the highest rewards attainable for English dissertations; and they range from \$100 downwards, being accessible to all students of the University, undergraduate or graduate. This, of course, excites students of the so-called "Annex," which is an organic connection with the University; but not a regular connection, has for two years offered a friend of the young ladies, the prizes to be awarded by precisely the same judges. Last year no confusion resulted; but this year, by some accident, the two sets of dissertations were sent to the judges together, with nothing to distinguish their sources. Those who were assigned as judges for the historical essays—Prof. Torrey and Young—gave the first prize to one of the young ladies, and the second to a young man. The Harvard Senate under the Empire," which was so good, they recommended it for the rather unusual award of the full sum (\$100). On opening the sealed letter which accompanied it, they found the name of E. B. Pearson; but the class and department of the University were not designated, as is required, and Prof. Torrey expressed some surprise that the author of so able an essay should not have complied with a provision so simple. In default of it, they looked through all the catalogue of the University for the name of E. B. Pearson; and, not finding it, somebody gave the suggestion that this person might be discovered in the Annex. On their inquiring there, the true fact came out; the author was a young lady. So the essay of Miss Pearson was necessarily ruled out of the list, and a prize of \$75 was awarded to a young gentleman instead; while Miss Pearson dropped at once from the Bowdoin prize of \$100 to the Harvard Annex prize of \$30, thus paying \$70 outright for the privilege of being a woman.

The curious fact which makes the situation amusing is that the venerable Prof. Torrey is one of the few professors who have disapproved of the Annex from the beginning, he having held that neither the brains nor the bodies of women were quite equal to severe study.

The successful essay was read by Miss Pearson before her fellow-students of the Annex and the ladies of the Governing committee on Wednesday afternoon, March 14th.—*Christian Register.*

### Tests of Spirit Identity.

To the Editor of the Religio-Philosophical Journal:

A double test of spirit identity occurred during a sitting with Dr. Henry Slade on his first visit to our town. My husband, Mrs. K. (a friend of ours) and myself called on Dr. Slade, and after the usual preliminary manifestations—accordian playing, rapping, etc.—we carefully examined and cleaned a slate and held it under the leaf of a table. At first the doctor and myself held it, and the name of my mother was written thereon. I remember we were all complete strangers to the doctor. Then Mrs. K. asked me if I saw any spirit, to tell him, as he seldom heard from his spirit friends, every thing being for others instead of for him. Then Mrs. K. and Dr. Slade held the slate under the table leaf, and I immediately passed into the clairvoyant condition (am always conscious). Very soon the walls of the room seemed to pass away, and outside of the house I saw an old gentleman, and picked up one of those bits of slate pencil used for the independent estate writing, and commenced to write. We could all hear the writing plainly. The table did not seem to be any hindrance to the hand in reaching the slate and I could see how the lines were written. He wrote his name, and then gave three raps as usual when the communication is finished. Then I said quickly, "Do not move the slate. I wish to describe the spirit that has been written." I gave a very minute description of the man, as I could see him as plainly as though he were standing before me. Then Mrs. K. exclaimed, "Why, that is father K." Then they took the slate from under the table, and the communication was directed to Mrs. K. and her father-in-law's name in full was signed. I had never either seen him or heard a description of him, and he had been in spirit life several years previous to our acquaintance with Mrs. K. After that we had no more slate writing, but the doctor said that his descriptions of friends were so good that he identified them positively. I wish to say that I am not giving sittings, or using my clairvoyance for the public, but for making diagnosis of disease. To me it is the greatest comfort, and I know it robs death of its greatest sting, and the grave of its victory.

Rochester, N. Y. MRS. MARY PARKHURST.

### Cassadaga Camp.

To the Editor of the Religio-Philosophical Journal:

Cassadaga Camp is already showing signs of activity, in preparation for the coming season. There has been a large amount of building since last summer, and more will be done this spring. A hall for the purpose of supplying a lecture and séance room, library and reading room, is to be built.

The hotel is to be furnished throughout, and put in the best shape for the care of guests. The grounds of the camp were last fall extended by the addition of twenty acres, a portion of which is to be cleared and planted this spring. Lots are in great demand, and real estate on the grounds is now a good financial investment.

The Association is in excellent working order, and the coming season will surpass all previous ones in the number and variety of its attractive features. The famous Northwestern Band, of Meadville, Pa., has been engaged for the entire season. Prof. Peck will have charge of the vocal music. Among

the able speakers already engaged, we note the following: A. B. French, J. Frank Baxter, Mrs. Cora L. V. Richmond, Mrs. R. S. Lillie, Mrs. Colby Luther, Rev. Samuel Watson, Mrs. H. S. Lake, Charles Dawson, Walter Howell. Mrs. E. L. Watson, who has been secured for the "June Picnic," which comes on the 8th, 9th, and 10th. Hon. A. B. Richmond, who has made such a stir by his able "Review of the Seybert Commissioners' Report," is much interested in Cassadaga, and will visit the camp during the season.

Cassadaga is the largest camp west of New England, and its prospects of growth and usefulness are second to none. And so the good work goes bravely on, and a slow but steady gain is noted all along the line. GRAPHO.

Meadville, Pa.

Mrs. H. N. Hamilton of Port Huron, Mich., writes: The 40th anniversary of modern Spiritualism was celebrated by appropriate exercises in this city at Macabee hall and Hamilton hall, a full house at both places. Mrs. Bader of Capac was at Macabee hall; spiritual intelligences manifested through her organism.

### Notes and Extracts on Miscellaneous Subjects.

There are 292,160 persons in New York City who do not speak English.

Vermont annually produces 25,000,000 pounds of butter, 10,000,000 pounds of maple sugar, and 7,000,000 pounds of cheese.

Dried shark fins are sold in every Chinese provision store in New York, and are esteemed as a delicacy that they bring nearly \$4 a pound.

The potato harvest is now in progress in Southern California, and the crop sells for about \$1 a bushel. Two crops may be taken from the same piece of ground inside of a year.

The body of a squirrel burned to a crisp was found inside a glass globe of an electric lamp at Springfield, Mass., the other day. The query is, how did the squirrel get into the globe?

A French remedy for burns is to allow the contents of a siphon of seizer water to flow slowly over the affected parts. It quiets the pain speedily and expedites the final cure.

A faith cure healer at Salina, Kan., tried to cure a case of small-pox by the laying on of hands, and now the doctor and his patient are quarantined in a suburban blacksmith shop.

His friends say of William Shirley, of Ontario, that he fought under Wellington at Waterloo, that he walks two miles to church each Sunday, and that he is one hundred and three years old.

Among the Japanese engravings which are now exhibited in London is one in which is shown a little boy exposing his body to the attacks of mosquitoes, so that his parents may be spared the bites.

In order to cure whooping cough in Warwickshire village, England, they cut a piece of hair from the nape of the child's neck, chop it very fine, and spread it on a piece of bread and give it to a dog.

Officer Orguello, of the Los Angeles police, carries a lasso, and he finds it of great assistance in catching tramps who may desire to evade him and the jail which awaits the captured tramp in that city.

The other day at Fresno, Cal., a ewe gave birth to three lambs, two white and one black, and the face of clubs. When the mother saw this off-color offspring she stamped on and butted the poor little fellow until it was dead.

A Baltimore firm has a till-tapper in the shape of a Maltese cat. When one of the firm opened the money drawer one Tuesday morning out jumped a cat belonging to him. From the cash were missing a \$20 note and two \$1 notes, and other notes were damaged by the cat's teeth. Tabby is accused of having appropriated the money.

Several weeks ago the physicians of Marysville, Cal., assured J. O. Cousins, of that place, that he was undoubtedly afflicted with leprosy. He said if that was so he didn't want to live longer, and, though carefully guarded



## A Natural Gas Sprite.

The Indianapolis Journal solemnly relates the following: A young man in the North End, somewhat given to scientific pursuits, remembering Frank Stockton's negative gas story in the Century some years ago, has put the idea into something like practical use. He has made a suit of rubber cloth, the inside of which fits him skin-tight. It is all in one piece, and is of two layers. The outside, when the suit is inflated with gas or air, stands away from the skin-tight layer at the distance of about nine inches, and the two layers are fastened together, air tight, at the ankles, wrists, neck, and along the seams on the inside of the legs. When fully inflated he seems to have a body eighteen inches in diameter larger than usual. At a convenient point on one of the beams of the suit he inserted a valve, to be used in filling or as an outlet for the gas, as occasion required. Over this he put a Mother Hubbard gown of white flannel. He weighs 130 pounds. When inflated with natural gas from one of the Broad Ripple Company's high-pressure mains his weight is only nineteen pounds, such is the lifting capacity of this gas.

On the first trial he entirely surprised himself. He found that when he exerted himself as much as in ordinary running, his strides were over sixty feet each, and a regular "half-hammon jump" covered over 100 feet. One night he started to Broad Ripple, up Illinois street, after the streets were deserted, so as not to frighten horses, and reached the bridge there in just twenty-eight minutes after crossing Fall Creek. In the road opposite Jacob El-dridge's house, near Crown Hill, he overtook a pedestrian who was trying to sleep. "We won't go home till morning." With one spring he jumped over the footman, landing in his immediate front. "D—!! Damn Kiesel!" and by this time the "natural gas sprite" was in the air. He called himself—was too far away to hear any more from the scared husband. Broad Ripple he sprang across the river, near the railroad bridge, in two jumps, using a partly submerged log in the middle of the stream as a landing spot. Seeing the story about a ghost having been seen at the bridge lately, he supposed that some belated resident there saw him as he was crossing the river at the point indicated.

He is waiting for warmer weather to experiment further with his suit. Besides this, he says he is not willing to keep his discovery any longer a secret for fear of danger to himself. Several evenings since he was out practicing late at night when he was suddenly chased by a large dog. In order to escape the animal he gave a powerful side jump and inadvertently landed on a porch roof. Some persons inside the adjacent chamber raised a great outcry and a window was raised and a pistol fired, and he was thoroughly frightened. Soon after that it was reported that a peeping Tom was around in that neighborhood. So he will have to give up his fun or familiarize people with his appearance.

## Medieval Methods.

[Chicago Inter Ocean.]

That was a fanciful conceit which endeavored to draw parallels between the gradual civilization and decay of nations and the life of a man. Though the idea of making the small boy correspond with the savage and predatory era does not appear to be so very far-fetched, both having one thing in common, a desire to cut their names or achievements on rocks, trees, etc., evidently realizing fully that pictures, however rude, really convey ideas. In days when we are able to read and write, and are considered an accomplishment as to place a man above all his contemporaries, these who wished to inform others of their wants or wishes were compelled to do it by the laborious bellowings of the public crier, or by standing at their store door and crying: "Good people what do you lack?" After a while one of these lazy persons to whom the world has been indebted for so many improvements, to save his lungs, painted what he had to sell on the outside of his house. Then to distinguish the different dealers in the same goods the heraldic devices of the nobility and gentry were used to signify that they were the patrons, and, no doubt, from that sense of gratitude which is a lively sense of favors to come, until by the middle of the eighteenth century the streets were redolent of absolute danger by reason of the immense and expensive sign-boards. Newspapers were then in their infancy, and the advertisements in them were more like those of the "want" column of the present day. It was not until the duty was taken off paper that advertising in newspapers became the enormous business that it now is. The demand creates supply, and men hampered by other business were only too glad to be able to transfer the work of placing advertisements to agents who have now become so important a factor in the business transactions of the world. Chicago naturally has an agency of her own which, if not actually the largest, is certainly one of the largest in the world. We allude to Messrs. Lord & Thomas, with branch offices in New York and St. Louis. A visit to the head office at Nos. 45, 47 and 49 Randolph Street bids fair soon to become as much a part of "doing" Chicago as Lincoln Park and the packing houses. It is extraordinary to witness the rapidity with which any one of the 14,000 papers in the country can be produced owing to their system of wire files. We can with confidence recommend any one of our readers who wish courteous treatment or who need the benefit of the twenty years' experience possessed by this firm, to call on them and see for themselves how easily this most complicated business can be managed by competent men.

He ate green cucumbers;

They made him quite sick;

But he took a few "Pellets";

That cured him right quick.

An aster, phlegm.

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Than Pierce's small "Pellets,"

The Purgative kind.

Small but precious. 25 cents per via.

A marriage license was recently granted to Burt Kinney, aged twenty-eight, and Eunice Caldwell, twenty-four years of age. Both are of the same name, John Sherman, who made an affidavit that there was no legal impediment to the marriage, is also a mute, and told his story to the deputy clerk with his fingers. He claims to be a cousin of Senator John Sherman, of Ohio. He has a wife and two children, one two-and-a-half years old and the other seven months. They, too, are deaf and dumb. All the parties live in Portland, Ore.

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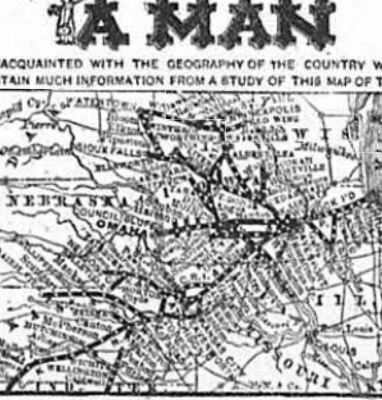
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## International Council of Women.

(Continued from First Page.)

They were building around the working girl a wall of protection. "She was a child of God." The Knights demand no revolution but reform, and to that end the best feelings were to be cultivated. Mrs. Loud said that the Knights wanted woman on account of her tact, and claimed that since the admission of woman into the order, rum and tobacco had been banished.

This letter is already too long, and I have not commenced to touch upon many important matters discussed. In regard to some I can hardly credit some of the statements made, such as this: In Massachusetts the wife has not even a right to a place in the family lot in the cemetery. Quite a number of laws just as senseless were reported, but they must have been forgotten by most people I think.

Friday morning was devoted to "Social Purity," and was discussed with closed doors. Those who would like to know more of the efforts now being made to promote this object, the bottom plank of civilization, should read the reports in the *Woman's Tribune* a paper edited by Mrs. Clara Colby.

Saturday morning was a great time for the older ladies concerned in the movement. Mrs. Stanton, Mrs. Stone, (Blackwell) and Fred Douglass were the principal speakers, while old John Hutchinson of the family, once famous through the country for their singing, appeared and sang a new song composed by himself. Mr. Douglass' speech was good, but too long. It is hard work to sit all through a long morning and listen to speaker after speaker, each one of whom has something striking to say. The theater was a large one and some of the speakers found it difficult to make themselves heard, but on the whole they did well; "angels could do no more," and we may pronounce the Women's Council a success. Mrs. Stanton has a good voice and spoke distinctly so every one could hear her. The Indian lady was dressed in an immense quantity of white nun's veiling, which fell around her in folds, while the shawl-like garment which was worn over the shoulders, gave her the appearance of being dressed in a Justice's gown, except that it was white. She has a little mark on her forehead. I was not fortunate enough to find her in, or would have asked her what it meant. She seemed to have some difficulty in finding the right words to express herself, and was naturally scornful of the male sex and says that the prince who built the wonderful Taj to the memory of his favorite wife, built it because "she made some verses in praise of her husband." I cannot give the tone and air with which this was said; it brought down the house; but this talk must come to a close, so I rest here.

ELIZABETH.

## Another Correspondent's Account.

To the Editor of the Religio-Philosophical Journal:

Washington, for the past week, has presented one of the most wonderful, stirring and educating spectacles ever seen in the world since the dawn of modern civilization. The International Council of Women not only brought to this capital some of the most famous and progressive women from every State in this country, but reaching welcoming hands across the ocean, drew learned and eloquent women from Great Britain, France, Germany, Scandinavia, India and Italy, to proclaim by word and deed that a new era had dawned upon the earth, and that "Woman's Cycle" had begun.

Through the power of organization, dignity, eloquence and learning the Council has achieved in one week what years of unassociated efforts have failed to accomplish. It has captured the public, conquered the press, disarmed the pulpit, set the frivolous woman thinking, the thoughtful woman working, silenced ridicule, won renown, paid expenses, and covered the cause of woman with a mantle of glory. Every day during its sessions Albaugh's Opera House, one of the largest halls in the city, has been crowded from pit to dome; every night standing room only.

Honor to whom honor is due. To the women at the head of The National Woman Suffrage Association belongs the credit of convening this great and noble body of women, representing every branch of woman's work, and so directing and controlling their eloquence and exercises, that the Council has reflected honor and beauty upon all the women of the world in public and private life.

Papers were read and speeches made upon Philanthropies, Temperance, Industries, Professions, Organizations, Legal Conditions, Social Purity, Political Conditions and Religion. The papers were all interesting, none dull, and some were scientific, scholarly and profound. The speeches were amazing in their eloquence, fluency and force. The Council has proved that women are natural orators, and that in the executive and administrative ability needed in managing large conventions, entertaining delegates, preventing friction, attending to the finances and promoting harmony, they are not only the equals, but the superiors of men.

A master mind was seen in the manner of the general treatment of the various subjects under discussion. Sentimental gush, vituperative abuse of men and institutions, rambling and moralizing, were conspicuous only by their absolute absence from essays and speeches. These women told, with clearness and force, supported by solid and satisfying statistics, the wondrous story of woman's work in peace and war, in industries and professions, in factory and on the farm, for the past forty years. Learning and logic, not religion and ranting, were daily offered to the dazed apprehension of press and pulpit. Facts, not fancies, were what these women gave the public.

This Convention has not only been remarkable for what it has done, but for what it has not done. The members did not quarrel, get drunk, swear and smoke in halls or committee rooms, or hotels, lobby or bribe for offices, or serenade each other with brass bands, after the manner of their brothers when in solemn convention assembled, political and otherwise. They devoted one session and one only to personalities and mutual admiration.

Take note, gentlemen! These women understand law, medicine, finance and government. No power on earth can long bar any avenue to place and power for them, when they unite to demand an entrance. This is the beginning of "Woman's Cycle." I warn all men to look to their peculiar possessions and privileges. Strange things will happen before the end of this century. Some of us are Gnostics. We know! This is only the beginning of the "Woman movement." Every day but the last two the weather was atrocious. It rained and drizzled from dawn till dark, but delegates, visitors and listeners defied the weather and crowded the hall. Nothing could withstand the invincible cheerfulness and indefatigable industry of the workers, and nothing surpass the amiability and en-

thusiasm of their audiences. At night the gentlemen came in increasing numbers, but in the morning the audiences were mostly women; thoughtful, refined and dignified women, who are just beginning to realize what this Council has done to advance and elevate the cause of their sex. Reporters and editors have not only been just but generous. Praise, attention and glowing editorials have been showered upon these women, the New York press excelling the Washington press in commendation and congratulation.

The brilliant young humorist of the daily will now be forced to seek fresh fields and pastures new for his devouring sarcasm. Along with the mother-in-law and the book agent he has lost Susan B. Anthony.

The Susan of the reporters, of prejudice, persecution and lies is dead! But the Susan of Reality, Reason and Truth is very much alive, and may her shadow never grow less! Far down the mists and myths of years swings Susan—she of the sharp voice and corkscrew curls—Aggressive, repellent, quintessence of vulgarity and angularity she is dead! Rising from her ashes, behold a new Susan, beautified, glorified! The same Susan, but clothed with the magic of success and power, and seen in the shining light of Truth. Susan made such a presiding officer for a great convention as some men have equalled, but none have ever excelled. Gentle but firm, dignified but witty, serene and sweet, womanly, eloquent and noble, her tall figure was draped in magnificent silk, her shoulders adorned with a beautiful and brilliant scarf, and her clear cut, refined features beamed with benevolence and happiness. She has certainly now her reward for all her patience under abuse and suffering. Every just and sympathetic soul in that vast audience must have rejoiced with Susan. I, for one, felt that those who had helped to wound her with "the slings and arrows of outrageous criticism," and scourge her with sneers and slurs, were not worthy to kiss her feet!

Among the delegates who appeared on the platform every day were many women famous all over the world. In the front row with shining white hair, beautifully dressed in silk and lace and jet, dignified and sweet, sat the pioneers and promoters of woman's work—for to these many years—Elizabeth Cady Stanton, the idol of the convention, whose every word won applause. Susan B. Anthony, the grand presiding officer; Matilda Joselyn Gage, who moved all to tears and thrilled the house; Lucy Stone, friend of Lucretia Mott and pioneer of all—full of dimples and reminiscences; Mary A. Livermore, majestic, magnificent, with the logic of a lawyer and the eloquence of the born orator—her paper on "Industrial Gains of Women" was one of the gems of the convention and it should be printed for the benefit of women everywhere; Julia Ward Howe, the poet and writer, the scholar and critic, the beautiful and elegant woman of the world, beloved at home, famous for manners, mind and heart—the throng greeted her with her own noble hymn, rising and singing "The Battle Hymn of the Republic"—a sudden spontaneous tribute to her genius and grace. It would take columns to even mention the numbers of famous, accomplished and earnest women that were there and the work they have done and are doing.

Clara Barton with her breast covered with medals and orders told of her work of help and succor to the wounded and suffering on battlefields and in hospitals. Frances Willard won all hearts to the cause of temperance in the convention, and nearly converted the wicked city outside.

Aristocratic, elegant and conservative sisters from Sorosis, the finest woman's club in the United States, were there in force, led by gentle Mrs. Louise Thomas, who charmed all with her account of the labors and success of that famous and wealthy society. Lita Barney Sayles read a profound and earnest paper on Co-operation, as a delegate from the Sociological Society of America. The Knights of Labor sent two eloquent, stirring women to represent the power and rights of woman in their order, and wonderfully well they did it. Miss Hulda B. Loud, and Mrs. Leonora Barry—these delegates from Labor's ranks made speeches so full of fire and force, so replete with pathos and pleading, that every heart was touched, and they were applauded beyond all other women there. These new and unknown women were congratulated, admired and praised by the elder and more famous ones, and all rejoiced in their eloquence and success. Miss Hulda B. Loud was immediately asked to address several other meetings, and both won glowing tributes from the press. When the Knights of Labor entrusted the settlement of vexed questions of strikes and boycotts to women, like Miss Loud and Mrs. Barry they will gain in the confidence of the public.

The great and conspicuous lack among most all the women essayists and orators was wit, and a sense of humor. They were too serious—they told no funny stories. They indulged but little in laughter and sarcasms, and created but little laughter among their listeners. This is a peculiarity, and I think, a failing of the feminine mind. The greatest orators are always witty, often funny, and abound in effective and telling anecdote. Learn to tell good stories, ladies. Give more play to sarcasm and humor.

The only two exceptions to these criticisms appeared doubly brilliant from the variety of their gifts. They were two famous and successful women journalists, Laura C. Holloway and Grace Greenwood. Laura C. Holloway spoke without notes on "Woman in Journalism," and captured the house with her wit, sarcasm and self-possession. I had long known that she was wise as a theosophist, writer and editor, but I did not know that she was also an orator and a wit. Grace Greenwood read a bright and humorous paper, and recited an original funny poem with great effect. Susan B. Anthony was also occasionally witty and often gently sarcastic, and she ought to organize a society for the promotion of wit and humor among women, and make Mrs. L. Holloway and Grace Greenwood officers at once. Such a society is sadly needed.

Dr. Sarah Hackett Stevenson read a paper on "Woman in Medicine"—strong, scientific, radical and rich with learning and truth. It seemed to me one of the most valuable contributions presented at that "Feast of Reason." I felt proud of Washington that it would not let that grand woman take her seat, till every word of her wisdom had been heard. Her time was up—her essay unfinished, but deep and learned as it was, they applauded and called till she returned and completed her address. The world is ready for the goddess who sweeps through the halls of science, gathering knowledge and power to strengthen and elevate the womanhood and motherhood of the world!

Anna M. Worden gave a graphic and most entertaining account of "Women in the Grange." Only those who know the narrowness and sad isolation of women in farm life, could appreciate the truth and pathos of her

pictures. Esther L. Warner, a soft-voiced, sweet little woman, gave the brighter side of the life on the farm, and delighted every one by announcing herself as a successful farmer. Go west, young woman; take a farm and improve your acres and your manners by taking lessons of Esther Warner.

Among the younger delegates and workers in this convention, who were conspicuous, and admired for able essays, brilliant speeches, and untiring labor and amiability, were first and foremost Clara B. Colby, May Wright Sewell, Rachel G. Foster, Laura M. Johns, Rev. Annie H. Shaw, and Prof. Rena A. Michaels, besides many others. As I cannot do them justice I leave them to the successful future that surely awaits them. Elizabeth Boynton Harbert made a most graceful officer on several occasions, won gratitude for her executive ability, and drew constant attention on account of her gracious, commanding presence, fine voice and elegant style. The West was nobly represented, and the great leaders of the future will come from the West. I cannot attempt to do even partial justice to the foreign delegates for they deserve a whole chapter.

Even fashionable society recognized and entertained these women of strong minds and radical views. President and Mrs. Cleveland gave them an especial reception, and the convention decided that Mrs. Cleveland was possessed of the divine right of queens to do exactly as she pleased, because nature has given her the triple crowns of Beauty, Sweetness and Grace.

Senator and Mrs. Palmer gave the delegates a magnificent reception and supper. Senator and Mrs. Stanford lavished flowers and hospitality upon them.

The capital city proved her claim to liberality and culture by honoring and appreciating these wise and noble women.

Washington, April 3, 1888. S. E. H.

For the Religio-Philosophical Journal  
BUDDHISM vs. CHRISTIANITY.

A.—C.—F. T. S.

An article recently published by Dr. C. Perrin, entitled "Buddhism vs. Christianity," was read at a meeting of the Baptist Clergy in this city, and the manifestly unfair comparison between the two merits a reply. In the first place the Rev. Dr. gave a list of analogies "that was most startling"; truly to one who has compared the two religions the analogies are most startling, showing that one or the other is to a great extent a plagiarism. As Gautama Buddha lived and promulgated his theories 600 years before Christ was born, I fail to see how any one can for a moment assert that "they had borrowed many of their excellences from Christianity"; rather would any one but a minister say to the contrary. He says Buddha's life affords many parallels with that of Jesus. Truly so, but the similarity between Buddha and Jesus is not half as great as between Jesus and Christna, who was said by the Brahmins to have lived 7,000 years ago. As the attempt to squeeze cosmogony into the Biblical record of 6,000 years has utterly failed, the date given by the Brahmins can not be denied on any tenable ground. Christna was born of a virgin, and crucified. The similarities during their respective lives were so great that I here place them side by side. The account is taken from "Isis Unveiled," 2nd vol., p. 537. Let thinkers reflect on this, but possibly the clergy will also assert that Christna's narrative was borrowed from Christianity!

## CHRISTNA.

Epoch: Uncertain. European science fears to commit itself. The Brahminical calculations fix it at about 6,975 years ago. Christna descends of a royal family, but is brought up by shepherds; is called the Shepherd-God. His birth and divine descent are kept secret from Kansas.

An incarnation of Vishnu, the second person of the Trimurti (Trinity). Christna was worshipped at Mathura, on the river Jumna.

Christna is persecuted by Kansas, Tyrant of Madura, but miraculously escapes. In the hope of destroying the child, the King has thousands of male innocents slaughtered. Christna's mother was Devaki, or Devanagui, an immaculate virgin (but had given birth to eight sons before Christna).

Christna is endowed with beauty, omniscience, and omnipotence from birth. Produces miracles, cures the lame and blind, and casts out demons. Washes the feet of the Brahmins, and treads the lowest regions (hell), liberates the dead, and returns to the paradise of Vishnu. Christna was the God Vishnu himself in human form.

Christna creates boys out of calves, and vice versa. He crushes the serpent's head.

Christna is Unitarian. He persecutes the clergy, charges them with ambition and hypocrisy to their faces, divulges the great secrets of the Sanctuary—the Unity of God and immortality of our spirit. Tradition says he fell a victim to their vengeance. His favorite disciple, Arjuna, never deserts him to the last. There are credible traditions that he died on the cross (a tree) nailed to it by an arrow. The best scholars agree that the Irish Cross a Tuam, erected long before the Christian era, is Asiatic. Christna ascends to Swarga and becomes Nirguna.

Jesus rebels against the old Jewish law; denounces the scribes and Pharisees, and the synagogue for hypocrisy and dogmatic intolerance. Breaks the Sabbath, and defies the law. Is accused by the Jews of divulging the secrets of the Sanctuary. Is put to death on a cross (a tree). Of the handful of disciples whom he had converted, one betrays him, one denies him, and the others desert him to the last, except John—the disciple he loved. Jesus, Christna and Buddha, all three Saviors die, either on or under trees and are connected with crosses which are symbolic of the three-fold powers of creation. Jesus ascends to paradise.

Dr. P. says that Buddhism is atheistic, that it knew nothing of a deity who is pleased or displeased with the acts of men. Truly it does not. It does not believe that the Supreme Power is anthropomorphic, that it demands to be conciliated by flattery and to be

fawned upon for fear of eternal damnation. It has no use for a God who has "The cruelty of a Fijian god, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small, compared to the cruelty of a god who condemns men to tortures which are eternal." The visiting on Adam's descendants through hundreds of generations, of dreadful penalties for a small transgression which they did not commit, the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of, and the effecting of reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence. ("Religion.") The above description is the orthodox God of to-day.

As to Buddhism being atheistic T. Inman says: "To my own mind the assertion that Sakya did not believe in God is wholly unsupported. Nay, his whole scheme is built upon the belief that there are powers above which are capable of punishing man for his sins, . . . yet for the son of Suddhana, there was a supreme being." ("Ancient Faiths and Modern," p. 24.) "Few writers are as bold and outspoken as Inman, but small as is their number, they all agree unanimously that the philosophy of both Buddhism and Brahmanism must rank higher than Christian theology, and teach neither atheism nor feticism." ("Isis Unveiled," 2nd vol., p. 533.) The assertion that the goal of Buddhism (Nirvana) being nothing or annihilation, is unwarranted by a close study of the subject. Max Muller (contrary to his former opinions however) says in a lecture at Kiel in 1819, "he distinctly declares his belief that the nihilism attributed to Buddha's teachings forms no part of his doctrine, and that it is wholly wrong to suppose that Nirvana means annihilation. Nirvana is the state of absorption into the Universal Soul, or union with God's complete purification from matter. The Doctor says also that Buddhism is powerless to elevate the race. Does not he also say that 'its ethics were the highest of all religions'? Then is it the fault of the religion, or of some occult law in the progress of nations, that the nations embracing Buddhism are not members of the community of civilized (?) nations? Let readers reflect, however, that in so-called civilized countries there is more crime to the square rod than there is to the mile in heathen countries, and the distinguishing feature of our present civilization is a frantic and merciless battle of man against man.

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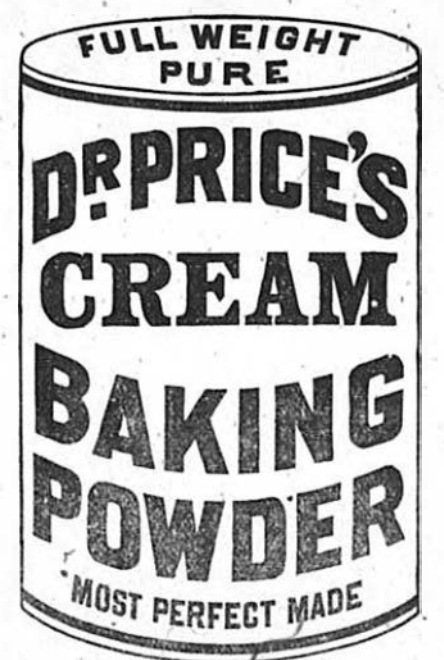
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VOL. XLIV.

CHICAGO, APRIL 21, 1888.

No. 9

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

FROM HERE TO HEAVEN  
By Telegraph.

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 16.

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The following is a continuation of the interview reported in part at the close of the last article:

513 PROSPECT ST., September 30, 1887.

G.—I desire next to present the Atheistic argument drawn from the fact of moral evil. It is stated in syllogistic form in logic. Dr. Schuyler states it with his reply, in these words:

If God had been both willing and able to prevent sin, it would not have occurred. But sin has occurred.

∴ God is either able and not willing to prevent it, which is inconsistent with his holiness; or willing and not able, which is inconsistent with his omnipotence; or neither willing nor able, which is inconsistent both with his holiness and his omnipotence. But either of these consequences is destructive of the idea of a God.

∴ There is no God.

Dr. Wells.—I would merely quote a passage that I may have used before in answer to such reasoning. "Oh! man, drop back into thyself and be a fool." How illogical that is! In the true sense, it is proving a positive by a double negative, algebraic fashion. It reminds me of the man who claimed that he could prove a cat had ten tails. Said he, "One cat has nine tails. Said he, "No cat has one more tail than no cat. ∴ Any cat has ten tails."

[This is technically known as "Ambiguous Middle;" the middle term, "no cat," being used in a different sense in the major premise from that in which it was used in the minor. It is also double negative in the sense that the middle term is a negative term, (no cat) and is used with double meaning, (ambiguously).]

G.—In reply, Dr. Schuyler says, "God, if he had seen fit, might have created a universe in which all moral evil might have been excluded forever. But from such a universe, though displaying infinite perfection in its mechanism, all moral excellence would also be excluded; for since necessitated action possesses no moral character, moral excellence implies liberty, and liberty involves the possibility of moral evil. Hence to the mind of God, three alternatives were presented: No universe at all, or a mechanical universe in which all disorder and all moral excellence should be excluded, or a moral universe in which both moral evil and moral excellence should be possible. Who can affirm that the latter alternative was not preferable? Because the Omnipotent God chose to create a moral universe, shall short-sighted human reason deny His holiness or His omnipotence?" How does that agree with the facts as seen from your standpoint?

Dr. W.—Very good. I would like to presume to go a little farther. Who knows what is evil? Who can tell? That which seems evil to-day is good to-morrow, perhaps. Now in the intricate web mortals are weaving, every man, woman and child throws his individual shuttle. It may need the darkness of affliction and sorrow, the bright gold of contentment, the crimson hue of shame, the green that we attribute to the God of envy, the blue that is a type for depression of

spirits, and so on through the list. Who knows, I say, but what the greatest good to the greatest number of people comes, after all, from what man, a poor, weak worm of the dust, calls evil? How do you know it is evil? It looks to you so; but can you scan God and God's works so minutely that you can criticize His actions, and even presume to advise? Oh! vain man, lay thy mouth in the dust, and bow and bare thy head before Infinity!—WELLS.

Now, as I have said in previous papers, unless we can find some fundamental principle on which we are agreed as a starting point, all argument is wasted, and though the reasoning may be perfectly logical, the conclusions necessitated will not be admitted, if either of the two original premises is yet in dispute. For my own part, I would be so liberal as not to hesitate to start with the original premise that there is no sin but ignorance, or rather that what we call sin is caused by, or in some way due to ignorance. Thus if every man had the wisdom to see and fully realize that he cannot in any way injure another, without inevitably doing himself a greater injury, he would restrain himself, (so far as in him lies and beyond which he is not morally accountable,) if only through selfish motives. No man properly informed in all respects would commit sin. But to have one man so informed, would necessitate an almost infinite improvement in his ancestors for hundreds of generations back. And yet, I firmly deny the dogma of original sin, and do most emphatically contend, that the child of the most degraded parents is perfectly innocent. That looks contradictory, you say. So it does, but the seeming contradiction all hinges on the different conceptions of the word sin. I should prefer not to use that word at all, but if I argue with my orthodox brother, I must use what he is willing to use, and I can afford to come to him better than he can to me, since I have no credal fence to climb in order to get there. But I can insist on this: that the concept sin is a relative term, never absolute. The savage who lives up to the best light he has, is guiltless; yet it would be very wrong (speaking within certain limits) for you or me to do as he does. The same is true as between me and my neighbor. What is wrong for me may be right for him, and vice versa.

No step should be taken, even toward liberal grounds, except through the leading of an enlightened conscience. Become thoroughly informed first, then creeds may be discarded without doing violence to the conscience. The best way to reject error is to outgrow it. I have said that sin is a relative term. So is evil. There is no such thing as absolute evil. That which we call evil is but undeveloped good. The worst evil that we can conceive of has some good in it, and enough, too, to leaven the whole lump. In other words, what we call evil eventually serves a good purpose, else Divine wisdom and omnipotence would not permit it. So-called evil is just as necessary for the development and unfoldment of man's moral strength, as exercise is for the development of his muscular strength. To labor strenuously for the right, and to be under the necessity of striving in order to avoid the wrong, is just as essential to our spiritual health, as study is to intellectual health, or as labor of some kind is to our physical health. This basic principle of striving for spiritual and intellectual advancement is, like all other principles eternal, and therefore holds good in the next world as well as in this.

J. S. Loveland, in the "Present Age," speaks eloquently on this ontological perplexity by saying, "There is no such thing in God's universe as a principle of positive evil. Evil is the travail pain of the soul's birth from the material surroundings to immortality, life and joy. It is the friction of the spiritual life, in its evolution from the material. Evil is, therefore, inevitable, but temporary. In one position it is good; and in the absolute sense, it is right that evil is. It is only when you attempt to force the animal rule of selfishness into the domain of the spiritual that good becomes evil, right is transferred into wrong."

Dr. Hitchcock, as quoted by Craven in "Triumph of Criticism," says: "It was benevolent on the part of God to allow evil to abound in a world which was to be the residence of a sinful creature, for the discipline of such a state was the only chance for his being rescued from the power of sin." These are remarkably liberal views for men of their stamp to entertain, and they show that the evolution of theological ideas is rapidly bringing the human mind up to that plane where it can comprehend and duly appreciate the poet's inspiration, when in that sublime flight of his genius, he caught and penned the heaven-born judgment, "Whatever is, is right." But oh! how far the average mind falls short of comprehending the sense in which that is true!

So weak is the average mental vision, that so strong a truth dazzles and blinds, and must therefore be diluted and but gradually advanced until the popular mind has become able to differentiate through all the intervening links of this chain of thought. Well has Mackay written:

"The man is thought a knave or fool,  
Or bigot plotting crime,  
Who, for the advancement of his race,  
Is wiser than his time."

"And many live and are ranked as mad,  
And placed in the cold world's ban  
For sending their bright, far-seeing souls  
Three centuries in the van."

"To-day abhorred, to-morrow adored,  
So round and round we run,  
And ever the truth comes uppermost,  
And ever is justice done."

89 EUCLID AVENUE, March 26th, 1888.

I read the above to Dr. Wells to which he replied as follows:

Dr. W.—I am satisfied with your views and think you have quoted us correctly in what we said on the subject in hand. I might add that if our orthodox friends will feel better to have biblical proof to agree with what the Professor has said, I would respectfully refer them to the case of the man Judas, whom they universally agree did evil, and a very black pall hangs over his name to-day. You all agree that he did it that good might come out of it. If, then, the betrayal of a Christ, a God, could work good, I cannot imagine how, in some way, any crime could not in the end serve mankind a good. It is no thanks to the perpetrator, but the good may be far-reaching; and I will agree with you that "Whatever is, is right," and from another author might add, "There is a destiny that shapes our ends, rough-hew them as we may." Not foreordination, not fatalism, but in this sense that "Man proposes, but God disposes." We are each a little county by ourselves, self-governed, yet subject to the State—which is surrounding circumstances—having executive power from the United States, as well. That is, that while each citizen thinks and feels that he is a free moral agent in this best country on which God's sun ever shone, still he is constantly subject to other and higher powers, that stick up notices at every corner, "Keep off our grass." As we are all a part and parcel of the great Infinite, we are subject to his will just as the hand is subject to the will. While it may perform certain acts through unconscious cerebration, yet it is after all subservient to the body, taking it as a whole. It can of itself do nothing. So we, as a part of one great, eternal, immeasurable universe, must observe or subdue our will to the head, and that head is God.

G.—I am glad I gave you opportunity to add that paragraph, Doctor. You have illustrated by examples which should bring it within the comprehension of all. Science too often mystifies, whereas it should simplify even the abstract problems of moral philosophy.

To close let me say, Society should bear in mind that hard usage makes people hard, and therefore, as society is at present constituted, it is in a measure responsible for the misdeeds of its members. The world will be more lovely when it is better loved.

H. D. G.

Erect Vision and Inverted Retinal Images.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of March 31st, your correspondent, J. G. J., makes the following statement: "You know as well as I, that the explanation of erect vision was long a mooted question, previous to the time of the learned optician, Sir David Brewster, LL. D., F. R. S., etc., who in 1831, in his treatise on optics, announced the true one which was at once universally accepted."

It is this: "that every impression of light upon the retina, is perceived in a direction perpendicular to its surface as is easily demonstrated experimentally."

In reply to the above, Prof. G., in the same issue of the JOURNAL, says: "Dr. Brewster's theory is in perfect harmony with what I have said," thereby tacitly admitting the validity of that explanation of erect vision.

Now, the fact is, Brewster's explanation is no explanation at all, but is simply a different way of stating a fact which is to be explained. For instance, there is upon my retina a picture of an upright stick. The lower end of the pic is red, while the upper end is blue; but I perceive the stick with the red end up and the blue end down. Now, why, in the perceived stick, is the red end up and the blue end down when, in the retinal picture, the red end is down and the blue end up? Brewster virtually says, that it is because we are so constituted (by whom, or how, or when he cannot say, because he does not know) that every impression of light upon the retina is perceived in a direction perpendicular to its surface. This is, of course, just as mysterious as, and tantamount to, saying that we are so constituted that inverted images upon the retina are perceived erect. Brewster's explanation, therefore, needs an explanation just as much as the fact which it attempts to explain; and hence, it is no explanation at all. It simply puts us to the trouble of asking a new question, namely, why do we perceive every impression of light upon the retina in a direction perpendicular to its surface? and this is simply a new form of the old, unanswered question, why do we see objects erect when their images are inverted on the retina?

There is, it seems to me, a correct and satisfactory explanation of erect vision, as well as of that other puzzle, single vision with two eyes; but, as it is based upon a theory of my own of external perception, its full exposition in these columns would occupy too much space for a paper which is not particularly devoted to either physics or metaphysics. It may, however, interest J. G. J. and Prof. G. and others who have read J. G. J.'s letter, to have their attention called to the following facts which show the inadequacy of all the explanations of erect vision with which I am familiar, and may, perhaps, put them on a line of thought which will lead them up to the true explanation.

We perceive external objects only through the agency of the sensations which they excite in us. But all sensations are states of consciousness, and as such are inside of us, not outside of us. Now the red color which we perceive at the upper end of the stick already referred to, is merely a sensation in the mind—a state of consciousness. But consciousness is not a thing that has place or positions in it. It has no up or down, no right or left, no center or circumference, no north, south, east or west in it. Then where is that red sensation in consciousness? It is simply nowhere. It is simply in consciousness, but is neither up nor down. And the blue sensation which is awakened in consciousness by the other end of the stick is also, simply in consciousness but has neither place nor position in it; and hence, it is neither up nor down in it. Then, neither the red sensation nor the blue one is up in consciousness; and neither of them is down in consciousness. All that we can say about them is that they are both in consciousness, but without any relative position to each other, neither one being above or below the other, because consciousness has neither above nor below to it. Then if in my perception of the stick, the red appears at one end of it, it cannot really be there, for it really is in the mind, and hence it only seems to be at one end of the stick; and the blue only seems to be at the other end of the stick. But why and how this seeming localization of those two sensations in relative positions on the stick outside of us, when we know that they are inside of us, in consciousness, where there is no such thing as relative positions; of course if we stop here we are in a worse snarl than ever. But I am confident that both J. G. J. and Prof. G. will admit the correctness of what I have thus far said, and which has brought us to this point and into this snarl. Admitting this much, they will also see, I think, that in order to get out of this snarl, we must discard all the old and the new theories of external perception as inadequate to explain those relations of sensations to external objects which give them the seeming positions and places of the objects or parts of objects to which they are related.

Permit me to say in conclusion, that what I have here written does not and cannot, and is not intended to, detract in the least from the merits and importance of Prof. G.'s series of articles on "Spirit Telegraphy," the value of which, I am sure, I do not overrate when I say, that in my opinion, they contain the most satisfactory and conclusive experimental demonstration of our relations to a sphere of invisible intelligences with which I am acquainted.

PAYTON SPENCE.

Optical Strictures.

To the Editor of the Religio-Philosophical Journal:

I am more than half sorry for having written those optical strictures, on the inadvertencies of Dr. Wells and Prof. H. D. G. since, judging from their responses, they hardly accept them as kindly as they were meant. It was not from any wish to be hypercritical that they were offered.

My love for scientific accuracy is so great that doubtless it results in an over sensitivity in what many readers would hardly notice. The desire that true science and our spiritual philosophy may ever walk hand in hand, begets, perhaps, too much anxiety. This has partly resulted from the marked mistakes that some mediums have heretofore made, when they launched into seas, to them unexplored, but of which science had ample charts and soundings. My most earnest wish has long been that such blunders might cease.

Don't you remember being told that any inkling of metaphysical disquisitions always made me "bellow and paw the ground like a mad bull at a red rag"? So when we began to perceive Dr. Wells sliding out of the dictionary on the verb "see," and Prof. G. sensing right side up by "reflection" the really inverted images of objects produced on the retina by "refraction," it made us tremble in fear that they had got into the ruts of those "metaphysical fellows," and would soon find out, perhaps, that no real objects exist, and that the only substantial reality is the mental impression. There would then be no place in that "Heaven" for me.

By the way, I did not, however, mean to class Prof. G. amongst those metaphysicians of the Simon-pure sort. He certainly is an acute, patient and accurate observer, and I beg pardon for not sufficiently sympathizing with the vexations and difficulties attendant upon the investigations in Mr. Rowley's presence.

The Professor does my illustrations concerning images produced by luminous objects shining through a small hole, no harm by his clearer and fuller statement of the manner and conditions under which the rays cross to form the image. Of course the smaller the hole and (within limits) the larger and brighter the object, the more nearly will all the entering rays cross accurately at the hole, and the more complete and well-defined will be the picture produced. Once when a boy (not a "young lady," Dr. Wells) by using an image of the sun thus formed through an aperture in the weather-boarding of my father's barn, I marked the position of a selected solar spot, at the same hour for several consecutive days, and was able to obtain, through its daily change of place, quite a satisfactory approximation of the sun's axial rotation of about twenty-six days.

Nevertheless, dear Dr. Wells, my education

in optics, as aught else, is very far from being "finished," as was that of the "young lady" you refer to.

It has, on the contrary, often been customary for me, when driving the public roads, to gather up for a ride, and to experiment with, the veriest tyro of a boy met by chance. In such case I have always discovered he could tell something I had not known. Pray, then, do not count me one of your "finished" ones for a moment; but hold yourself ready to instruct, if you have the leisure, either now or when, ere long, we chance to meet over the river; for be assured I shall everlastingly "want to know."

Not good friends all, the pebbles we are able to gather here are comparatively few; yet, in this world of clashing thought, foolish superstitions, crude and unripe notions and fanciful empiricisms, it is royal to own and cherish a few pearls of truth ground, polished and set in gold, even though they be only of natural science. For do they not constitute, after all, the bed-rock of all truth, whereon, after our flights of fancy or of folly, we may return for rest and recuperation? ever impressed with the thought:

"Were man to live co-eval with the sun  
The Patriarch pupil will be learning still!"  
Hockessin, Del. J. G. J.

THE SIGNIFICANCE OF DEATH.

An Address Delivered by Hudson Tuttle,  
At Berlin Heights, Ohio, at the Funeral of  
Mabel Morton.

[Reported for the Religio-Philosophical Journal.]

The great and noble poet, Walt Whitman, on an occasion like this, taking the hand of a weeping little child, said: "You do not understand; well, no one understands." We dwell in a world of mysteries. Attempt as we may to fathom the sources of events, to plan the conduct of our lives, to gain the greatest happiness, though we presume on our wisdom and farsightedness and ability to force the fates to our bidding, we soon find that our sight penetrates the future scarcely beyond the hour, and out of skies we thought forever serene, the blackest storms burst unannounced, and in a moment sweep away the proud anticipations of a life time.

We found our homes, and with the years children gather with us around the hearth. There is the prattle and laughter of hearts yet fresh from paradise, and uncorrupted by the world, and the sweet thoughts and questionings of dawning intellect. What high hopes arise, and in the pride of fond desire we fancy the future bright with Rainbows of Promise, and we taste not our present joy, so much more satisfying will be that of the future.

We do not see the reverse side, though all anticipations be fulfilled. We do not see the separations, the flight of our deagles from the home nest, and ourselves sitting in the desolation of our house, alone as when we began life's journey; this we do not see; nor do we anticipate sickness, sorrow and death of the loved ones. It is well the future is veiled from us, and that the book of the morrow is inscrutably sealed. "Fate stands at the portal of the home, and with uplifted finger admonishes that there is only one certainty, and that is change. Oh! mortal, build your dreams on the most solid foundation; know this alone is inevitable: that nothing will remain as it is. You cannot hold the present or stay the coming change. The restless tide moves in the world around us. The seasons come and go, as the worlds swing in their endless cycles. Spring comes radiant with the beauty of fresh life, the bursting bud, the opening flower, the soft perfumed breath of the south,—the prophecy of unutterable things; summer comes with her harvests, autumn laden with fruits of the orchard and the vine, in robes fantastic with the colors of the dying year; the seasons of life, of strength, of fruitfulness, to be followed by winter, the season of death,—it comes to wrap the earth in the ceremonies of the grave; to hush the voice of song in the groves and the murmur of the waters; to send the bitter north winds shrieking over the frozen fields in mockery of life. And they who look over the cheerless landscape must have faith to see beyond the grey mists the resurrection of all the spring-time promises; beyond the shroud of snow, when the sun, returning, shall awake the flowers in loveliness, and clothe with royal robes the skeleton branches, with coronals of green, in which the birds of song shall sing sweet as on creation's morn.

Our lives are like the seasons, and the swift tide runs forward from infancy to old age. We start in the pathways of life, surrounded by relatives and friends, and one by one they leave us. As we press onward the memory of them grows dim, and the parting pang less hard to bear. When we reach the summit, and looking down life's western slope to the low sun glorified in mists of gold, how few remain of all who with equal promise began with us the journey! Aged father and mother, on whose brow the diamond crown of the years rests in honor, glance at the past and recall the friends of youth, that great argosy which surrounded you, who spread the sails of promise, and invoked the winds to bear them over the seas, scarce one remains. You recall them but to remember of the gales in which they disappeared, the wreck of their hopes or diverging paths they sailed, and you bade them good-by through the gathering mists, and saw them no more.

(Continued on Eighth Page.)



## THE ANNIVERSARY CELEBRATION IN SAN FRANCISCO.

### A Grand Jubilee Outpouring of the Masses.

Speeches by Mrs. E. L. Watson, J. J. Morse, W. E. Coleman, and others.

(Reported for the Religio-Philosophical Journal by Wm. Emmette Coleman.)

The celebration of the fortieth anniversary of Modern Spiritualism in San Francisco was indeed a jubilee occasion. Such an outpouring of the masses has rarely, if ever, been seen on such occasions. At Mr. John Slater's meeting Saturday evening, the large hall was densely packed, there being probably 1,500 people present. On Sunday morning in Metropolitan Temple, the largest audience that was ever in that building on a similar occasion was present, while in the evening, in the same building the rush and jam were unexampled. Two such very large audiences were never seen in the Temple before upon anniversary occasions. In the afternoon at Washington Hall, hundreds were turned away unable to gain admission; and in the evening at the same hall, at the Mediums' Meeting held by Mrs. Foye, as many were unable to obtain entrance as were shut out in the afternoon. Great enthusiasm and good will prevailed at all the meetings, which were one and all a grand success. The spirit of harmony and fraternity was more strikingly exemplified upon this occasion than at any previous anniversary celebrations in this city of late, the differences and antagonisms between the conflicting elements, societies, cliques, etc., being held in abeyance in honor of the day; and a union to some extent, of all the various classes of Spiritualists, in honor of the central principles held in common by all, was successfully carried out in the afternoon exercises at Washington Hall. The trifling effect that adverse reports, such as that of the Seybert Commission, has had upon the public mind, in this locality at least, was plainly evident from the deep interest manifested in, and the vast crowds thronging to, the several meetings Saturday and Sunday.

#### ODD FELLOWS' HALL, SATURDAY, MARCH 31.

The anniversary celebration was inaugurated on the evening of March 31st by a meeting under the direction of John Slater, the well-known test medium. Mr. J. J. Morse, in his usual felicitous manner, acted as chairman, and a long and varied programme was successfully carried out. Miss Lina Crews gave two inspirational solos upon the piano with fine effect. The charming and popular songstress, Miss E. Beresford-Joy, delighted the vast audience with several ballads, arias, etc. Miss Florence Morse sang two pretty songs with sweetness and taste.

Excellent renditions, filled with dramatic fire, of two choice recitations, were given by Miss Valerie Hickethier, a young Oakland blonde—a mediumistic sensitive from childhood, and one whom the writer is proud to number among his most deeply-cherished friends. It is an open secret that ere long the dramatic stage may be enriched by the presence thereon of this talented and handsome young lady, who has given evidence of the possession of marked histrionic ability, especially in the realms of the emotions and the passions.

Mr. J. J. Morse in his opening address referred to the very fair and lengthy statement concerning Spiritualism and this anniversary that was published in the *Chronicle* of that morning, the leading paper of the Pacific Coast. The just and respectful treatment by the press evidenced the growing power and strength of Spiritualism in this community. He thought that the great value of mediumship to the cause should receive special emphasis in this anniversary occasion. As an Englishman, he extended on behalf of England, who was also celebrating this anniversary, cordial and fraternal greetings to the American Spiritualists. Mrs. Ada Foye, the noted rapping medium, was fittingly invited by Mr. Slater to occupy a seat on the platform at this anniversary of the original Hydesville rappings.

The lion of the evening was Mr. John Slater, who was almost deluged with floral offerings of all kinds, sizes, and designs, from his numerous lady admirers. Mr. Slater has been very successful during this visit to San Francisco. His public meetings have been crowded, his private parlors have been thronged daily with private sitters, while flowers galore have been given him constantly. On this occasion he sang several songs, gave several humorous imitations of persons whom he had met, and wound up with an exhibition of his remarkable powers as a test medium. Taken altogether, a most enjoyable evening was spent by the densely crowded audience.

#### METROPOLITAN TEMPLE.

The Golden Gate Religious and Philosophical Society celebrated the day on Sunday, April 1st, at 11 A. M., and 7:45 P. M. In the morning a choice musical programme was presented, participated in by the organist, Senor S. Arvillaga, Miss E. Beresford-Joy, Mrs. Laura M. Dodge, and Mrs. C. H. Wadsworth. Mr. J. J. Morse gave the invocation, and the President, Wm. Emmette Coleman, delivered the anniversary address upon "The Needs of the Hour." This address has received from the leading officers and workers of the society, and from Mrs. Watson the most hearty approval. Great joy has been expressed by them that such an address was delivered by the President just at this time, an address plainly stating the position of the society in the present chaotic condition of Spiritualism in the country, state and city.

Short addresses were also made by Mrs. H. E. Robinson, Vice President, and G. H. Hawes, Secretary, of the society. Mrs. Robinson regarded Easter as an appropriate day for the occasion, for as the Christians on that day celebrate the resurrection of Christ, we celebrate the resurrection of the spirit. If our philosophy means anything, it means the development of all powers and faculties, the improvement of ourselves in all possible directions. As Spiritualists we should live up to our highest convictions of truth. If we are true to ourselves, we will necessarily be true to all others.

Mr. Hawes briefly contrasted the one song of certain spirits at Bethlehem 1,800 years ago, and the doctrinal teachings therewith associated, in the Christianity of the ages, with the thousands of spiritual communications of the last forty years, adapted to the necessities of those to whom they came, and the hope-inspiring, comforting revelations of truth attending them. He concluded with a choice worded original poem written for the occasion.

At 12:30 P. M. the Children's Progressive Lyceum celebrated the day with appropriate exercises, singing, recitations, marching, etc. In the evening, select musical gems were rendered by Miss E. Beresford-Joy, Mr. L. Bresse, and Senor Arvillaga. Ella Wheeler Wilcox's beautiful poem, "Beyond," was recited in her usual impressive and engaging manner by Miss Valerie Hickethier.

Mrs. E. L. Watson, who came from her home, "Sunny Brae," in Santa Clara county, to take part in the exercises, favored the assembled multitude with one of her best addresses, strong, eloquent, masterly, powerful. For nearly an hour she held the entire audience spell-bound with the entrancing eloquence, beauty, and force of the burning words of wisdom that rolled from her inspired lips. Her subject was, "The Fact We Celebrate and its Relation to Nineteenth Century Civilization." The electric raps, she said, that resounded on this earth forty years ago struck the keynote to the sweetest harmonies that ever filled the heart of man. She outlined in graphic colors the contrast between the condition of religions thought forty years ago and its present status. Spiritual slavery is the vilest form of slavery that man has ever been subject to. The effect of theologic dogma has been to make men crawl like worms, when they should be upright souls. Spiritualism is as much superior to old theology as eternal progress is better than total depravity, as much better as eternal opportunity for good for all souls is better than endless damnation for the vast majority. The fact of the reality of the spiritual phenomena is attested by as many scientists, after long investigation on their parts, as is any fact in nature which you have not personally observed. We are rejoicing to-day, not at the resurrection of one Christ, but at the presence among us of those whom we know and love. The church has been right in believing man immortal, that there was a heaven and hell, but it has misunderstood and perverted these truths, affirming that only a few souls were found worthy of redemption. Awful doctrine! I wonder how any one fully believing this can be found outside of a lunatic asylum. People have only thought that they believed it; but they did not believe it after all, for nature was ever forcing her truths on men's minds. Each soul has thought to itself that after all it would have another chance. This blessed thought gives a new incentive to a life of good deeds. Spiritualism will help to civilize us, for we are still semi-barbarous; for no human being is civilized who thinks that a single soul will be doomed to eternal despair. Mrs. Watson closed her address with a long inspirational poem, eloquent and forceful.

Mr. J. J. Morse followed with a short trance address, also grand, eloquent, and powerful. Eighteen centuries ago, he said, it is alleged that the man Jesus was born in a manger; forty years ago, modern Spiritualism was born in a cellar. No two movements have so affected Christendom as Christianity and Spiritualism. In its progress the latter has traversed many stormy roads; to-day the sky is fair, and the sun is shining brightly. Only a few years ago, and our mediums and workers were the martyr's crown. It is the invincible power of truth that has caused the change. The Christian world told you that there was a world beyond the tomb, but who demonstrated it? Priest, bishop, pope? Not at all. For forty years past has the evidence of the future life been given to us. From whom has this evidence come? The devil, we are told. Then God bless the devil! He must have repented of his malevolence to man, and now says, I will do for you what priest and synod has never done, and give you a glimpse of the beautiful land that lies beyond the grave. For our friends are trooping back to earth through the hole in the wall that the devil has made for them to come through. Spiritualism has passed out of the questionable state, and is now able to take care of itself. It is beginning to be the order, that instead of asking favors of the old communities, the old communities are having to ask favors of it. Mr. Morse closed with a most eloquent paean of rejoicing and triumph over the loving advent of the heavenly ones in our midst.

The celebration by the Temple Society was closed on Monday afternoon, April 2nd, with an Easter festival given to the children of the Jessie-street Kindergarten, which is under charge of this society. Easter eggs, cakes, oranges, etc., were distributed to the little ones, of whom there were over sixty present, and a happy good time was had by all, both old and young.

#### UNION CELEBRATION AT WASHINGTON HALL.

A grand union celebration of all classes of Spiritualists, under the auspices of the Society of Progressive Spiritualists, was held at Washington Hall, beginning at 1:30 and closing at 4:45 P. M. A large number of ten-minute addresses were made by speakers representing various shades of opinions, and a very fraternal, harmonious time was experienced by all.

Hon. John A. Collins said, What has been done by Spiritualism to ameliorate the suffering of humanity? What have we done to protect our meetings? They are beleaguered by the press and slandered by the public with impunity. And what have we done to invoke the aid of the law? Nothing. Mediums are religious outlaws. I differ from my religious friends. I believe man a part of nature grown from earth. The universe was never made. Our civilization of to-day is one of brutality, one that licenses not the Sullivan class to knock us down, but a more subtle adversary—the great mind as against the little one. The lesser has no more show with the greater than I would have with Sullivan in a slugging match.

Mrs. S. A. Harris said: I am not here to talk philosophy but to chronicle our successes. Are not the churches to-day crumbling and their foundation planks rotting, and is not spiritualistic philosophy taking their places? The tiny raft of forty years ago fairly dove back the flood-tide of materialism. Spiritualism is overcoming poverty and distress in the world, and Charity spreads her mantle in every direction.

Dr. W. W. Mackay said: Easter Sunday has become one of the most bright and cheerful festivals of the church; and there are many reasons why Spiritualists may give it a hearty welcome. Its natural associations are agreeable. It comes to us voiced with singing words and south winds, when nature is clothed with swelling buds and growing grain, prophetic of coming harvests. These Easter Sundays are coming to us in the shape of a new religion. Could you but see the fair fingers that yesterday adorned altar and lectern, you would see the dawning of a new religion. There was a time when religion loved bleak walls, its theology was granite. To-day it is losing its harsh features, and men appeal to the love of God. At one time religion had such a poverty of ideas that men and women thought it just to stone the passing Jew. This feeling of persecution is passing away, and in twenty-five years religion will be as free as all out-of-doors.

J. J. Owen reviewed the history of Spiritualism briefly, and compared its wonderful progress to the slow growth of other religions.

Joseph Maguire read an original poem after the style of Poe's "Raven," which was followed by a soprano solo by Mrs. Eugenia Wheeler Clark. Mrs. Ada Foye then made a

few remarks suggesting the need of encouragement being given mediums. E. G. Anderson followed with a short address on the beauties of Spiritualism, concluding as follows: "Former religions have taught that man was despicable—only worthy of damnation. Spiritualism teaches that you are all angels in embryo. We have within us the capabilities of an infinite progression."

Mrs. M. J. Hendes spoke, under the alleged influence of Prof. Wm. Denton, concerning the "Soul of Things." J. J. Morse remarked that the use we put our Spiritualism to is dependent on the individual predilections of each. Recognizing mediumship as the cornerstone of Spiritualism, it should be kept clean and healthy, free from rust or tarnish. This is a day when mediums should come to the front, be recognized as the apostles of the new gospel. Mrs. Julia Schlessinger spoke on the growth of spiritualistic literature, and made an appeal in behalf of the free spiritual library of the society; and a collection therefor being taken up, \$24.40 was received. John Slater was the next speaker. He said: "Grows up because I charge from \$3 to \$5 for my sittings. Do you know what I am giving for your filthy money? I am giving up my life. Talk is cheap. Let me show you something." Mr. Slater then gave a number of striking exhibitions of his remarkable powers.

Wm. Emmette Coleman affirmed his reciprocation of the gladness expressed by preceding speakers at the fraternal feeling displayed by all at this union celebration, the differences and the friction between the several schools of Spiritualists being laid aside for the nonce. He concluded with this sentiment: God bless true Spiritualism everywhere, and God bless all good and honest mediums! Brief speeches were also made by Mr. Aspinwall, John T. Davis, Mrs. R. H. Wilson and Mr. Thompson. A number of tests were given by Mrs. Eggert-Aitken, and the meeting closed with a few remarks by the chairman, S. B. Clark.

MRS. ADA FOYE'S MEETING.

The mediums' meeting at Washington Hall in the evening, conducted by Mrs. Ada Foye, was a great success. Various mediums made remarks, including John Slater, and the meeting closed with one of Mrs. Foye's test sittings for which she is so greatly noted.

#### Are We on the Eve of a New Geological and Psychic Epoch?

D. P. KAYNER, M. D.

It must be evident to all careful observers that we are passing through a series of changes, both in the physical and psychical worlds, which betoken the near advent of a new era in the world's history. Every important epoch through which it has passed in its physical history, has been preceded by great convulsions with their accompanying changes. At every successive stage in the earth's development the convulsive efforts have shown the power of the spirit forces to evolve higher conditions. Whole races of being, since animal life was known to exist, have thus been swept away, and from the unfolding spirit-germs evolved through the new combinations produced by these convulsive throes of Nature, new races have been born.

Thus classes, genera and species have sprung into being, progressed to their culmination as a race, declined, and finally, in the closing of an old and the culmination of a new era, have been swept away to give place to a more advanced order; leaving no other remembrance of their past history than their fossilized remains in the rocks of that period.

All books are of human origin. We hear a great deal said about "The Word of God," but it is only when we read in the pages of the living world the finger-prints of the Almighty Hand, that we can begin aright to understand His Works.

What, let us now inquire, are the portents which indicate the near advent of a new epoch?

And before discussing this question I wish to premise, that however startling or apparently far-fetched the ideas advanced may be, they should be carefully considered and analyzed before they are cast aside as visionary.

We are most certainly passing through an extensive cyclonic era. Not only is this true in the physical elements, but also in the psychic, and for every effect there must be a cause.

The laws of causation only work through means. Means are but the intelligent combination of conditions to produce results. This inspires material and mind, or matter and spirit force, or the thing energized and the energizing thought or force; as instance the bar of soft iron which becomes a powerful magnet when energized by the current of electricity passing over it.

Before we can safely predict the near approach of a grand overturning which shall inaugurate a new epoch of history, we must discover sufficient causes at work to bring about the culmination of a series of climaxes which must certainly effect the anticipated result.

The causes operating are many. The boring of so many artesian wells, and oil and gas wells, the extensive mining operations; the turning mountain streams from their channels into ditches and the irrigation of millions of acres of desert lands, are all operating to produce changes in and on the earth. Then take the immense stretch of telegraph, telephone and electric light wires, and the thousands of miles of steel rails on the various lines of railroads, and their effect upon the currents of atmospheric electricity, and add to this the action of all the electric batteries and the steadily whirling dynamos which are sweeping such immense volumes of electricity from the atmosphere—for they merely gather it, they do not manufacture it—and you will at once perceive we have causes from which to predict tremendous convulsions in the material elements.

What electricity and its motors are to the atmosphere and earth, Spiritualism is to creeds and dogmas, and both are operating to convulse, change and refine the grosser elements upon which they are operating.

Again, mind is influenced by all the communications which its physical envelope and its atmosphere, or aura, are compelled to endure, and will, to a certain extent, be forced to act in accordance therewith.

Thus sunspots, cyclones, earthquakes, and almost nameless calamities are forcing their disturbances into the domain of mind, and the nations are arming and preparing for such a conflict as the world has never seen.

Like the late cyclonic wave which started from Oregon and struck upon the high barometric anticyclonic wave to the East, which turned it from its regular course and prevented its moving out and expending its force over the Atlantic Ocean, when it was again caught in its reflex course by another anticyclonic wave that was following it, which again deflected its course, and between the two determined its force upon and around New York City, so will the arming of the nations, to

preserve peace, act to hurl upon the world the most destructive and relentless war ever known, and empires and nationalities will be trampled out in its cyclonic tread.

The precursor of this devastating cyclone of war can be found in the organization of boards of trade, syndicates, trusts and combines, of any and every form and character into which selfish aims and antagonistic elements have entered, and produced evils which nothing short of a general convulsion can cure.

We know that whole nations—entire races of peoples—have been swept off the earth as it were by a single catastrophe. The Mound Builders, who were they, and how was their entire race blotted out of existence? There is abundant evidence in the upper peninsula of Michigan, and on Isle Royale in Lake Superior, fifty miles from the main land, that they were miners of copper, and veins, some of them twelve miles in extent, were worked by them. Also that they were daring navigators was demonstrated by their mining operations so far from the main land on a storm-swept lake.

In writing the "History of the Peninsula of Michigan," published in 1883, I was led to say: "Whence these miners came, who they were, and how their race became extinct, is only left to conjecture. We may vainly interrogate all supposed causes without even getting a single response. . . . Did they encounter some terrible convulsion of nature, or were they scourged from the earth by some death dealing pestilence? If destroyed by some other race, who were they? as the Indians have preserved no tradition of such an event. But that they were here, worked the mines and left abundant evidence of their labors; and are lost to history as a people, is evident and is all we know of them."

In the writings of Plato we have an account of Atlantis—a peopled continent—which some convulsive epoch sunk beneath the ocean's waves. In confirmation of the existence at some time of such a continent, monumentally prof: have been found hieroglyphically recorded on tablets of stone in Guatemala, with a map of the lost continent.

How much more change will be required in the combinations of the physical elements to cause great changes in the present physical structure of our earth through seismic or electric action it is difficult to determine, but is almost certain to result, sooner or later, from the effects of the combined forces now operating.

Even now it is reported that nineteen buried cities are being exhumed near Phoenix, Arizona, in the Salt River valley, at a depth of some forty feet. They contain skeletons, pottery and abundance of stone hammers. The streets are regular, buildings extensive and commodious, some of them three hundred to four hundred and eighty feet long and two stories high, with thick adobe walls. An extensive system of irrigating ditches made by them, it is said, have also been found. Again, who were they and by what convulsion buried?

It is evident these tremendous epochal convulsions have not only buried large cities, but destroyed entire nations in the past, we know not how many times or in how many places; and what has been may occur again under like circumstances.

I would in conclusion here predict, that the forthcoming epoch, whatever its character otherwise may be, will operate most powerfully in the end in changing the politico-social economy of the remaining peoples, and that within twenty-five years from this time there will be inaugurated a new age with higher and holier aspirations of its peoples, and a more complete fraternization among men: while war will become a thing so hideous as to be despised by every enlightened being.

St. Charles III.

#### Light—Its Influence on Spirit Forms.

Several years ago I took a great interest in the study of spiritual phenomena, thinking then that by their development we should in time advance so far as to be able, with certain conditions, to prove man's immortality by the spirit's themselves demonstrating the fact. Although we achieved more than has fallen to the lot of many hard workers, we failed in the main object I had in view, through having to go abroad, where the necessary conditions for continuing the work were not obtainable.

Like many other Spiritualists, I had no doubt a preference for what is usually termed the "higher phenomena," but I also saw the necessity of providing the physical phenomena for those outside of our ranks. It was therefore with this object in view that I took up the work, and I still hope for an opportunity being offered of carrying out what was little more than begun.

To those outside of Spiritualism, it is utterly beyond their grasp how any spirit can make itself visible and move material objects; and if spirits do manifest, as is asserted by Spiritualists, why do they not do it in the light?

To such outsiders I must explain, that spirits are not omnipotent. I and all the human beings I see around me, are spirits clothed in a material body; and when the change comes which we call death,—that is, when the spirit or human being casts off this clothing—he is still a spirit; he or she is still a man or a woman. It was not his earthly temple or clothing that made him a human being, neither the loss of it that made him a spirit. The man or spirit before was the man or spirit after the change, and although the spirit acquires certain powers after release from the body, it also loses certain attributes, especially the means of coming in contact with material substances.

In order to regain this material power, certain conditions are necessary. The spirit requires to have some material at its disposal, and that material has to be gathered from living human beings, or spirits in the body. In order to provide this material, a few people, say half-a-dozen, require to sit together in harmony, and the aura, or emanation of living material, given off from their bodies, is collected by the disembodied spirit, and with it he for the time being clothes himself, and takes on as it were his earthly conditions. Once this is accomplished, he is able to speak, write, or play a musical instrument, and in fact do much the same as the spirit in the body that writes this article.

It may be objected by my outside friends, that we have no proof of the spirit gathering the material from the sitters, seeing that all the material given off by them is invisible. Although it is invisible, we have no difficulty in proving that the sitters have given it off, but the great difficulty for the spirits is to collect the material, and they assert that light has a disintegrating effect; so that when gathered it has a tendency to dissolve, and be scattered in the room in invisible particles. We cannot hold a piece of ice to the fire, and keep it in its solid condition; and what heat effects on one substance light may effect on another. We know that light has a motive power, as exemplified in the

radiometer, which is set in motion immediately a ray of light falls upon it. We have also the well-known chemical experiment of mixing hydrogen and chlorine together in the dark, and they remain as hydrogen and chlorine until exposed to the light, when an instantaneous explosion takes place, and hydrochloric acid is formed,—thus in this case powerfully and unmistakably showing the influence of light.

Now, it being admitted that light has a power over material substances, I was led to admit the possibility of spirits having a power to contend with which might be modified to some extent by providing light tinted with some particular color, and with the object of assisting the spirits in their work, I set about a series of experiments with all the decided colors of the spectrum.

At that time a series of sittings was being held for materialization, and Mr. William Armstrong, of Newcastle-on-Tyne, gave every assistance in providing the necessary conditions as suggested by the spirits.

We tried violet-colored light, but that we rejected as worse than the white color. We next tried red, and found that much better; but it required to be so strong, in order to see anything, I considered it unsatisfactory. We next tried various other colors, and we made an immense lamp of over sixty cubic feet internal space. We next tried coloring the windows, and were more or less successful, inasmuch as we were able, by modifying the light through the window, to hold some of our sitters in a light of such intensity that I could see to make all my notes in shorthand and read them. On such occasions when we had the best conditions I could see to read a book when held on my knee, or I could see the time by my watch, when held at arm's length.

Our experiments led us to the conclusion, that orange colored light, and no other color, was adapted to assist the spirits in keeping the material together, once they had collected it from the sitters. Another point which was equally important was to have the orange colored light as much diffused as possible—no direct or piercing rays. With this object in view, Mr. Armstrong had the gas led round the room, at a height of 4 to 6 ft. from the floor. In front of the gas, extending from the floor to the ceiling, was a screen of orange colored paper. When the gas was lighted—several small jets—it was so diffused that the room appeared to be full of light, without it being perceptible where it came from through the orange colored screens. The photographer also finds that an orange colored light has least effect on the sensitive plate; the material out of which these forms are produced, must also be in an extremely "sensitive" state, seeing that it is being manipulated by the will-power of the controlling spirits.

Having succeeded so far with the light, it was a usual and common occurrence for the sitters, after being seated a few minutes to observe on the floor something white, like a pocket-handkerchief. In a few moments this white object would enlarge, and apparently rise and fall; but at each rise it would attain a height of two or three inches more, until at last it would have attained the height of 4 to 5 ft., and would have much the same appearance as that of a snow man, with the difference, that the shapeless mass was evidently possessed of life. Gradually the living white mass would become more and more shapely, until at last the drapery was parted, and a perfect human being stood before us. When such human beings or spirits have grown up in my presence, I have frequently seen the sitters recognize their departed friends; and on two occasions I have seen friends of mine, who had left their mortal clothing behind, and gone over to the majority. One of those friends, who was what is usually termed "dead," was Mr. Hedley, and the other was Mr. Bittell. These two men were not only seen and recognized by me, but my wife, and by at least four others.

Assuming that what I assert is correct, that I have seen men clothed with a material body who actually had passed beyond the grave—I will not say dead, because I do not admit that men do die and are no more, they only change, as the butterfly is evolved from the chrysalis—it is therefore of the greatest importance that we understand the conditions necessary to enable them to take on our material clothing, and again sit and converse with us. It has occurred to me that my work, as far as it has gone, may be useful to others, and probably can be taken up at the stage where I left off.

What is required, is a good physical medium who will undertake to sit once or even twice a week for at least twenty times, and during that time hold no other sittings. At least twelve suitable sitters should be arranged for, and each one should promise faithfully to attend promptly at the hour decided upon, except when unavoidably prevented. Although it is not absolutely necessary to have music, it would tend materially to the success of the sittings if two or three of the sitters were good musicians. Given these conditions, success and ultimate progress are almost absolutely certain.

There can be no doubt to the mind of a Spiritualist of similar experience to my own, that in the fullness of time the two worlds—this and the one beyond—will be so intimately blended, that the boundary line will only be marked by the heavier material covering of those who have not finally passed on—the friend beyond and those still on earth will not be so effectually separated then as now by the change called death; therefore the work of assisting in discovering the necessary conditions for such a grand result, is worthy the attention of all Spiritualists; and the conditions of light, when suitably arranged and understood, will tend much to bring about the desired result.—*Mathew Fidler in Medium and Daybreak.*

#### A Queer Book in the Library.

There is a what-is-it at the Chicago Public Library. It measures about 18x1, and is composed of 200 equal parts, equal at least in size. It is tied together in a bunch of compact and orderly appearance. It is made of vertical sections of palm leaves of a species which is very firm of fiber. Each of the 200 palm-leaf sheets is covered with characters, and these are arranged in vertically running lines, just as is the case with Chinese writing. Each character stands alone by itself and each is very artistically and distinctly punctuated on the surface of pale yellow. Nobody has been able to decipher the script—which was made with a sharp-pointed stylus and looks rather fanciful in outline—nor ever to determine its whereof of the business. This much is known. It is neither Persian, Arabic, Turkish, Hebrew, Greek, Chaldean, Syro-Chaldean, Sanscrit, Pahlavi, Ethiopian, nor early Egyptian, neither Indian nor Chinese, nor Japanese nor Malay. It was not written by a member of a savage or half-civilized tribe, but must come from a people pretty far advanced in the arts of civilization.—*Chicago Herald.*



## Kansas Liberalism.

WM. EMMETTE COLEMAN.

My attention has been invited to the following ordinance, passed in February last by the city council of Leavenworth, Kansas:

"An ordinance imposing a license tax upon the teaching and practice of voodooism, metaphysical healing, Christian science, mind cure, faith cure and other like practices, and providing a penalty for the violation thereof."

"Section 1.—That no person, either as principal or agent, shall for hire, fee, gratuity, or reward of any kind, either teach or practice within the limits of this city voodooism, metaphysical healing, Christian science, mind cure, faith cure or any other like science or method of curing or healing what are commonly called bodily ailments or diseases without first paying into the city treasury annually and in advance the sum of \$500 and taking a license therefor, and such sum is hereby levied as a yearly license tax upon such occupation or calling."

"Section 2.—That every person who shall violate any of the provisions of this ordinance shall upon conviction thereof be fined in the sum of \$500 for each offense."

The cause of this action by the Leavenworth council appears to have been the presence in that city of a Mr. and Mrs. Josiah Walker, who called themselves "Christian Scientists and Metaphysicians," and who seem to have been practicing and teaching their peculiar theories for several months previous to the passage of said ordinance. It is claimed that these parties were practicing medicine without a license, and that their teachings were deemed hurtful to the interests of the community. It is presumed that the regular physician of the city, alarmed at the success of the expounders of the new-fangled theories, which were interfering with their practice, were instrumental in having this ordinance passed, assisted probably by some of the orthodox Christian clergymen of the town. It is well known how orthodox ministers and orthodox physicians are zealous opponents and persecutors of all having the temerity to deviate from the beaten track in their respective professions.

It is well known that I am no friend to Christian science or metaphysicians. While there is a sprinkling of truth in their theories, in my opinion, yet I regard the fundamental basis of their dogmas as very absurd. Their Christianity is bogus, and their asserted science is in truth mostly nonsense. Still its advocates should have fair play; justice should be accorded them. They have as much right to teach their doctrines as have those of any other forms of faith or non-faith. To forbid any one to teach a certain philosophical system under penalty of \$500 for each violation of the prohibition is an outrage upon American liberty. The parties who prepared that ordinance, and those who voted for it, by so doing manifested either their ignorance of, or their indifference to, the very foundation stone of the American Republic. Probably, in an asserted free country like this, a greater infringement than this upon the natural, inherent right of its citizens was never attempted. To fine a person \$500 for teaching certain philosophical principles is so grotesquely un-American and so monstrously unjust, that it is marvelous that any legal body, even the council of a small city, in this country and this age of the world, could be guilty of such an encroachment upon the liberties of the people.

The fixing of a license for practicing this peculiar system of therapeutic treatment at the rate of \$500 per annum is also an unjust discrimination. It is only just that those who practice this system of remedial action should pay a reasonable license, as do the practitioners of other systems of treatment. But to impose so heavy a license-tax upon the Christian scientists and other mind-cure practitioners is a species of discrimination that is discreditable to those engaging in such petty practices. It is to be hoped for the honor of Leavenworth, of Kansas, and of the United States, that this disgraceful ordinance may speedily be repealed.

## Magazine Notice.

LUCIFER: A Theosophical Monthly. Vol. I. September, 1887. February, 1888. London: Redway. \$3 a year.

The completion of the first volume of this periodical with undiminished vigor gives the occasion for a review, already too long delayed. The JOURNAL is always quick to greet and recognize all efforts in the line of progressive, liberal publications which offer to help in the good work of bringing the facts of spiritual philosophy and psychic science before a more receptive and intelligent public.

Lucifer has proven to be no experiment, tried and dropped, and bids fair to earn its right to stand well abreast of current English periodicals. Its financial basis, we believe, is fully established; its circulation is steadily increasing, and it seems likely to complement the older "Theosophist" in its own field, so far as England and America are concerned.

One hardly knows whether most to admire the audacity of the title, "Lucifer," or to fear lest it should prove a handicap in the race for recognition; but no one can fail to see how thoroughly Blavatsky is the idea of the name. It was certainly not chosen at random. Almost the opening words of the new periodical both forestalled criticism of the name, and naively gave its true meaning:

"Lucifer is no profane or satanic title. It is the Latin Luciferus, the light-bringer, and was a Christian name in early times. Milton took Lucifer as the title of his demon of Pride, and the name of the pure pale herald of light has become hateful to Christian ears." Yet we suspect that Madame Blavatsky, if not also her gentler co-editor, had a deeper reason for the choice of name, when we read that "Lucifer is published as the polemical organ of Theosophy militant. It bows to the law of Karma, but to no other authority, human or divine. It is not less fearless than the popular conception of its namesake. It will direct the searching light of truth upon the deeper problems of life, with special reference to the advanced thought-wave now moving the most cultured classes in Europe and America. It uses the dissecting knife upon every prejudice, social, scientific and religious, and applies the microscope to superficial appearances, the accustomed routine of life, respected shams, accepted scientific dogmas, and revered religious creeds. The true light-bearer brings not peace but the sword to war with no man indeed, but with every dark and evil thing."

A bold programme certainly, but one which on analysis of this volume, had we space to give it, would show has been carried out to the letter. Our theosophical friends are evidently no longer begging to be heard, or offering any apology for existing, but have taken the initiative in a crusade to defend their views against all comers. Instead of submitting to the inquisition of individuals or societies, they bring others to their own bar, and propose to try them whether they be able to stand inquiry or not.

The best sample of this aggressive spirit is found in the senior editor's open letter to the Archbishop of Canterbury, who stands in the same relation to the established Church of England as the Pope does to that of Rome; and the way in which that high dignitary is alternately bullied and wheedled and scathed and fondled reminds one of a cat playing with a mouse.

The JOURNAL is far from sharing the fear of many of its own clientele, that there is anything in the doctrines of the theosophists that can militate against any of the truths of Spiritualism. The differences between the two schools of thought are

mainly in speculative matters, or in the philosophical explanation of facts and phenomena of the genuineness of which theosophists and Spiritualists are alike persuaded. It is less a question of evidence between them than of the best interpretation and application of that evidence. The pivotal points of Spiritualism, such as that man "is a spirit and has a body," that spirits can and do communicate after disembodiment and others still in the flesh, that man's individual soul continues to exist after the dissolution of the body, and like points, are precisely those on which the theosophists are in most accord with enlightened Spiritualists. Both of these schools of thought find in the facts of nature the evidence of many things that are taken by the churches on faith, and taught as matters of religious sentiment rather than of rational knowledge. In this, both would appear to have advanced beyond the line where the orthodox churches stop; and both would seem to have earned the right to be regarded as psychic researchers.

Whatever is weak or wrong in the systems of belief of any of the schools—the theosophical certainly not excepted—may be confidently trusted to go to the wall in due course, by the natural process of the survival of the fittest in the struggle for existence. And no one need fear to greet any such system, however novel it may appear, that comes offering its credentials, so to speak, and professing its willingness to be tried by the very methods by which it would assay the ore that comes to other crucibles.

To an honest and consistent Spiritualist, convinced of the truth of his main propositions, there is one claim or assertion, if you will, of the theosophists that we think should be subjected to the closest scrutiny before it can be accepted. This school professes to be but a modern complexion of the oldest religious ideas and a modern outcome of some of the primitive and necessary truths which constitute the underpinning of all the great religions of the world; and to differ from established creeds mainly in the details of detail, in which all the creeds differ from one another. If there be any truth in this claim, the theosophists have a right to be very respectfully considered. For there are few of us, probably, who have learned to do our own thinking, who do not sigh sometimes for an anchorage amid the conflicts of the creeds that greet us incessantly. It should be no small consideration if theosophy be found to agree in the main with those persons who agree with one another, and to differ on the whole in non-essentials. We hold it to be self-evident, that no creed or school of thought could stand for a moment without some truth to commend it; and that eclecticism which picks out of and eliminates from the various bodies of religionists their differences, while holding fast to and upholding their agreements, is far more likely than any other to be found with the most truth in its possession.

At the same time if any considerable number of theosophists should delude themselves with the notion that they have any monopoly of the truth, they would be merely deluding themselves. The Catholic Church is now by all thinkers who have no Roman axe to grind. Nothing has, in our judgment, so advanced the claims of the theosophic movement as their growing tendency to keep their phenomena where they belong, and pay more attention to the truly spiritual aspects of their case. Sensationalism is unfortunately, usually inevitable in the early stages of a new movement. It might be justly defended, from a worldly standpoint, as necessary to the public, that no creed or school of thought could stand for a moment without some truth to commend it. God knows, if there be any truth in the every day phenomena of Spiritualism and theosophy, these are marvelous and mysterious, and startling enough, without recourse to meretricious means for their dissemination. We have noticed that the elders of those who have breathed the current, are those who make the least show and pretense of what they have discovered, and longest hold their peace, unless the occasion for speaking out be obvious.

One other point of difference between most Spiritualists and most theosophists occurs to us in closing. If we are not mistaken, the latter believe that many, if not most of the phenomena which the former suppose to be possible to disembodied spirits only, may be and sometimes are produced by spirits still embodied. This is a fruitful field for observation and experiment. It is precisely that field which psychic research promises to render most fertile. And continuously augmented knowledge respecting mesmerism, trance, and all the kindred capacities of the embodied spirit should make us cautious in setting a limit to such possibilities. The claims of the theosophists are thus seen to be of interest as well from the material as from the purely spiritual aspects of the single great problem; rivalry in such fields should always be one of generous emulation, without prejudice or jealousy.

## Late Magazines for April Received.

Wide Awake. (Boston.) The frontispiece for April, entitled Easter Lily, is an exquisite drawing; a short poem entitled An Easter Tale follows. Susan Coolidge contributes a delightful story; Two Painters and their Patrons gives some of the finest of the Landseer paintings; The Prince of Bandon and his Son recalls the Arabian Nights; Chist-a-pah-ens is a western Army story for boys; A Folk-lore paper is on Old Ballads of London Bridge; Those Cousins of Mabel's continues in interest. There are also many other good stories, poems and pictures.

The Unitarian Review. (Boston.) Charles A. Allen has the opening paper this month which is entitled The Christian Ethicalism; Edward E. Hale contributes the Reminiscences of Thomas Starr King; The Hindu Doctrine of Death and Immortality is from the pen of T. B. Forbush; Hutton's "Modern Guides," with German Piety, and the Editor's Note-Book, make a most enjoyable number.

Woman. (New York.) Contents: An Island and an Idyl; The Gifts of Age; A Zulu Wedding; Cullings about Clubs; Responsibility of Women to Society; School Mothers and Home Helpers; Home Decoration; Helps and Hints for Mothers; Temperance; The World of to-day; Open Letter, etc., etc.

L'Aurore. (Paris, France.) This monthly continues to interest its readers, and being published in French, reaches many that the English Magazine cannot.

The Esoteric. (Boston.) Articles upon experimental and esoteric knowledge of a useful and scientific character fill the pages of this issue.

Buchanan's Journal of Man. (Boston.) A good table of contents is found in this month's issue.

Also:

Mental Science, Chicago.

Health and Home Library, Chicago.

The Platonist, Osceola, Mo.

The Phenological Journal, New York.

Home Knowledge, New York.

The Phenological Magazine, London.

## BOOK REVIEWS.

[All books noticed under this head, are for sale, or can be ordered, through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

OUTLOOKS ON SOCIETY, LITERATURE AND POLITICS. By Edwin Percy Whipple. Boston: Ticknor & Co. 1888. Pp. 345. Chicago: S. A. Maxwell & Co. Price \$1.50.

As a literary critic and essayist Mr. Whipple was entitled to rank among the best of his day. He was a well-equipped, clear and trenchant writer. He wrote only when he had something of interest to offer the public,—something which he had carefully and conscientiously thought out. But his mind became matured or his way of looking at subjects was established before the best thought and criticism of the last quarter of a century had appeared, and his method of treating some subjects, especially those in which science is involved, was rather antiquated. Still all his essays are worth reading, and some of them are exceedingly thoughtful and suggestive. This latest collection of his paper includes a wide variety of topics, and it should have a place in every thinker's library.

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We still have a few copies of the Theosophist prior to 1887, which we are selling at 25 cents a number; they are as follows: Nov. 1879; March to June, inclusive, and August, September, and November 1881; May and September, 1886. Also supplements at 15 cents each as follows: March, April, May, August and November 1881.

These numbers are about out of print and we offer this opportunity to those wishing to complete their files, or in need of special numbers. The regular price of the Theosophist is 50 cents a number; that of the supplement 25 cents; these are offered at 25 and 15, respectively.

## PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

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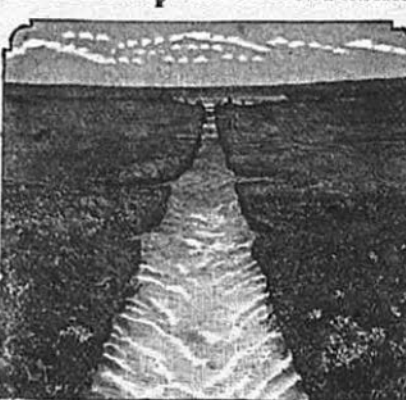
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CHICAGO, ILL., Saturday, April 21, 1888.

## Does Immortality Help Life on Earth?

Rev. David Utter preaches at the Church of the Messiah in this city, a Unitarian temple, the very name of which suggests a living Christ, not living as having joined "the choir invisible," as an impersonal memory and inspiration, but living as an immortal personality.

A few weeks since Mr. Utter preached a sermon rebuking the old other-worldliness of some orthodox teachings, and emphasizing the duty and joy of making this earth a heaven by loving and righteous living. The closing sentence sums up much that is excellent in the discourse, as follows: "Ah, friends, indeed, heaven lies all about us. This is a good and beautiful world for him who naturally and strongly takes up the life which God has marked out for him, and who dutifully and faithfully fulfills the life of an obedient son." This emphasizes right living here and now, which is wise and well. But there is an under current of depreciation of the value of the truth of immortality as an inspiring help to a larger and nobler life here, a reminding of that truth into the shadow of a hope, beautiful yet perhaps illusive and not of high moment or worth.

He says: "This part of God's universe is not only the only part that we know; but is the best that we know or are able to conceive." The italics are given to emphasize an assertion which the preacher may make for himself, but which he has no right to make for others. He assumes, that what he does not know or conceive is beyond the ken or thought of others, and thus ignores not only a host of Spiritualists but even such spiritual thinkers as Channing and Parker among Unitarians, who certainly had clear conceptions of a future life beyond and above this on earth, larger in scope and richer in possibilities as is the life of man or woman compared to that of a child.

Who ever strove with more heroism and earnestness to do their duty, at whatever cost, day by day, than Parker, the spiritual thinker, and Garrison the Spiritualist? The thought of a progressive immortality gave power to their acts and beauty to their high words of faith and hope.

Mr. Utter further says:

Life is like a journey to the top of some beautiful mountain upon an autumn day. While we are in the valley the shadows of the great trees may fall upon us; our feet may sink in the mire; we may struggle through tangled underbrush; the briars may cause us more pain than the flowers bring us of pleasure; but later we get above all that and can look back and see the peaceful sunlight fall over the whole landscape and review our progress from the beginning, and pronounce it all beautiful and good.

And when we have climbed the mountain top of life and view the past, spread out under the sunlight of many years, and see how good it all has been, so far, at least, as we have lived for humanity, lived for God and for good, and not for ourselves, why need we be anxious about the question whether the mountain top does really reach up to another world, or whether from its summit we shall be ushered into another valley, as beautiful and fair as this that we have just been journeying through?

Between the lines of these fine words the reader can see or feel the unsettled question of whether it be a new mountain top or a valley that lies beyond, whether, indeed, we dissolve in a cloud or live on "filling our future's atmosphere with sunshine or with shade," as we have done well or ill here, but to reach above the shadows at last, since there as here, but more, does good overcome evil and light dispel darkness.

The discourse is an unconscious revelation of the spiritual latitude and longitude of the preacher—his ship in the agnostic fog and its rudder set to keep there rather than to sail out into the sunlight, which the pilot fears may be a golden glamour which leads to bewilder and dazzles to blind.

He represents a school of Unitarians who keep as far away from the truths and facts of spirit presence as possible, that they may liberally fellowship agnosticism and materialism.

Meanwhile immortality stands and has stood like a shining mountain peak above the clouds, and Spiritualism gains and spreads with no marked hindrance from this select and fastidious little company.

## The Rights of Animals.

The efforts of those who are engaged in the work of preventing cruelty to animals are commendable and deserve encouragement and support. How much needless torture do the brutes still suffer at the hands of man through his thoughtlessness and often through his heartlessness! Animals have rights which all should regard; and one of these rights is that of exemption from the infliction of suffering by man merely to gratify a whim or an angry impulse.

The use of animals for man's service, for his comfort, for his pleasure even, and their domestication for the purpose of slaughter and consumption as food, are in accord with general public sentiment and general custom. There are many individuals among us, nevertheless, who deny even man's right to slay animals for food, and who denounce as loathsome to the truly spiritual nature, as well as revolting to the unperverted sense of justice, the raising annually of millions and tens of millions of hogs, cattle, sheep and fowl merely to gratify our carnivorous appetite. Not a few who yield to this practice of eating flesh, suffer a shock to their moral sensibilities whenever they stop to think of what they are doing. The time may come when the Brahman's abstinence from the use of flesh will be commended and imitated by the cultivated and refined members of every community. Be that as it may, the highest moral sentiment now condemn unqualifiedly the destruction of life in wantonness or waste, and the torture and killing of animals for the mere luxury and vanity of fashion. The wholesale destruction of our singing birds, for example, merely for the sake of their plumage, has elicited very general disapproval and denunciation from the secular press. One newspaper correspondent speaks of seeing in an apple orchard at Louisville a man catching the southern birds in a trap and skinning them alive. The skins brought fifty cents a piece. "Every red bird I have seen since," observes this correspondent, "in milliners' shops or in church or street, has recalled that bleak-eyed man, bloody handed, amid the sweet fragrance and song of that peaceful orchard.... Every humming bird I see on a woman's bonnet, every bright-hued wing or velvety breast of bird that trims a fashionable hat, hurts me."

It is evident that we all have much yet to learn and still more to practice in our relations with the animals, before our treatment of them can be just. The palpable cruelties deliberately perpetrated upon them should be discouraged by every man and woman who makes any claim to moral sensibility. Above all is important the inculcation of kindness to animals in the education of the young. How much of the cruelty practiced upon animals by man reacts upon him, and makes him brutal to the weak and dependent of his own species, is a suggestive theme, which the reader can think out for himself at his leisure.

In the death of Henry Bergh, which occurred last month, the animals lost a friend and protector whose place will not be readily filled. The society founded by him for the prevention of cruelty to animals has done a great work and has served as a model for similar institutions in thirty-seven states. Mr. Bergh was at first an object of much good-natured ridicule, but his marked individuality of character and the effectiveness of his efforts overcame opposition and indifference, and secured for him the respect of all who could appreciate his work and the humane spirit which actuated him. How intimately connected with the right treatment of animals is regard for the rights of children is indicated by the fact that the Society for the Prevention of Cruelty to Animals was, as has been said, the father of the Society for the Prevention of Cruelty to Children.

## Worship of the Golden Calf.

Very powerful and subtle is the influence of money in making men speak and act contrary to their highest conceptions of duty. It makes them slide with error and wrong against their best feelings, or keep silent and inactive in the presence of injustice and fraud which should excite indignant denunciation. It is not necessary that the unscrupulous man of wealth should, to accomplish his purpose, directly promise favors; the knowledge that he will bestow them upon those who assist him in carrying out his designs either by active efforts, or when he deserves censure, by silence, is sufficient often to decide the struggle in his favor when it is between principle and pecuniary gain. The superlatively moral, under these circumstances, become sycophantic frequently, to the disappointment and chagrin of their friends, who knew them only when they were exempt from the coercive influence of money.

The frequent sacrificing of principle at the shrine of a selfish expediency, makes easy the business of trimming and compromising, of suppressing, or willingly closing the eyes and ears to facts and carefully avoiding any expression of opinion when justice demands it. Disinterested devotion to duty gives way

to love or gain in deciding how to act when issues, personal or otherwise, are presented.

"Wonderful is the imbecility of the people," said Voltaire. The most vulnerable point of average human nature is not its intellect, but its moral imbecility, or impotence to resist moral prostitution, when a price is offered for the sacrifice of virtue. This is not strange. The moral part of man's nature is that which came last—the flower of evolution. It is not, as yet, firmly and unalterably established like the physical and ordinary mental characteristics. Its delicacy and fragility render it in most people extremely susceptible to influences which bring to bear against it, gratifications that wealth may secure.

Money represents the things which all desire, and the man who employs it to corrupt his fellow men, whether by direct bribery or by a course that induces men act contrary to their honest convictions, in a way that makes them hypocrites or sycophants, is a dangerous character, and the more so the higher his social position and the greater his "liberality" in dispensing money. In contrast how noble the man who in the possession of wealth, uses his influence not to assail the independence and self-respect of his fellows, but to strengthen these qualities and to improve the condition of men.

## The Brushingham Trial.

Referring to a trial in this city for bastardy in which a popular young Methodist preacher was the defendant, the Chicago Evening Journal calls it the "scandalous Brushingham trial," and adds: "A large portion of the audience has consisted of women, the most of whom were members of Brother Brushingham's church, and attended ostensibly as his partisans and supporters against the prosecution. A few friends of the unfortunate young woman who claimed to have been debauched by her pastor, were also present.... It was frequently remarked in the reports of the Brushingham trial that when the witnesses in their testimony and the lawyers in their squabbles departed farthest from the lines of modesty, the ribbons and feathers on the bonnets of the female spectators waved and fluttered vivaciously in the air, as their wearers chuckled, hitched around and nudged each other on their seats over the indecencies of the proceeding. What men listened to with an expression of modest gravity was received by the women with significant giggles, with exchanges of knowing glances and with an appearance of gratified prurience that were shocking in the extreme." Yet these women were for the most part members of the ministers' congregation, and they were present to give him their sympathy and support in his defense against the accusations of this "unfortunate young woman," for whom, as she told her simple, straightforward and apparently truthful story, or as she sat in the court room and dejected with her baby in her arms, they showed nothing but scorn and contempt. And after the announcement of the disagreement of the jury, notwithstanding it stood ten for conviction to two for acquittal, these nice women, whose enjoyment of the most salacious fragments of the testimony was so evident, were the first to crowd around the minister and to grasp his hand and to assure him of their regard for him.

For the poor victim of man's lust none of these Christian women, who had been so entertained by the scandalous details of the trial, had any other feeling than disdain. She was the mother of an illegitimate child, and why should her word have any weight when the man of God had, under oath, declared he was innocent. She was a "fallen woman," he was an ordained Christian minister. The jury was an exceptionally intelligent one and the conclusion of the ten against two that Brushingham was guilty of debauching the young woman, seems to have been arrived at without prejudice and from a consideration of the evidence only. But the women who were present to "stand by their pastor" expressed their feeling strongly against the majority of the jurors and their conviction as to the guilt of the accused. It was "shocking, terrible, perfectly awful," they exclaimed. A pertinent question is whether such preaching as that of Mr. Brushingham, and such "services" as he and his brother ministers conduct are worth the time and money given to support them, when no better results are seen than the spiritual and moral condition exhibited by the accused pastor's supporters before and during his trial.

## Dr. Thomas on Progress.

Last Sunday at the People's Church, MeVicker's Theatre, the Rev. Dr. H. W. Thomas asked the question, "Is It Finished?" and answered it in the negative in so far as relates to politics, religion and society. He said: "During the fifty years reign of Queen Victoria she and the royal family has cost Great Britain \$175,000,000. In 100 years the United States has paid her presidents but \$3,000,000. Is that the best England could do? In view of these enormous figures, who would say that the best political thought has been reached? Within twenty-five years the war debt of Europe has been doubled, not on account of the people but the kings. 'Suppose that quarrel account had been transferred to the peace account, would not the world have been made better? In the public schools of Chicago there are four times as many children as there are soldiers in the United States army; but Europe in time of peace supports 2,000,000 soldiers to maintain

peace. And yet the work is not finished in Chicago, where 1,000 persons are annually sent across the river to the jail, and more than that number to the bridewell and other penal reformatory institutions. It costs \$1,000 to convict a criminal, while half that sum, judiciously expended would prevent several children from becoming criminals. It must be admitted that social life is still unfinished. The unfinished condition of religious thought is equally apparent, and yet the Christian world is gradually approaching the idea of universal unity. It has accepted the revelations of geology and other sciences, and in part, the theory of evolution; but is it finished? It has given up a literal hell of fire and brimstone, to which it had clung for a thousand years, but it obstinately refuses to abate a year, a day or an hour to the length of the penalty. The punishment of the wicked, it is insisted, must be everlasting. A hundred years hence the people would wonder at this just as they now wonder that their immediate ancestors should have believed in hellfire. A common sense theology must and would be had. In what is still unfinished can be seen the promise and prophecy of what is yet to be."

## Dr. Elliott Cones.

Prof. Cones of Washington, who is widely known for his work in various scientific fields, and as a writer and lecturer on psychological topics beyond the grasp of many of his contemporaries, has been invited by the Management of the Western Society for Psychological Research to give a lecture in this city on matters psychical, from his standpoint as a scientist. He has accepted and the lecture will be given at Kimball Hall, corner of Jackson and State streets, on Thursday evening the 26th. The ability and experience of the speaker insure a full house and a profitable evening.

Those who insist again and again that poverty is increasing, and that the condition of the working classes is becoming worse and worse every year, simply appeal to the ignorance of their hearers. It is time this loose talk and writing ceased. Questions in regard to capital and labor can never be solved on a basis of falsehood. Those who speak and write on this subject, should, therefore, even if they have no original thought to contribute, keep to the truths as far as it is known. Bradstreet for 1887 shows that in the early part of the past year, 400,000 more persons were employed on industrial production in this country than in the previous year during the same months. In thirty-three cities, the number of employees at work was 992,000 in 1886; 1,146,000 in 1887; and 1,450,000 in 1887. The change in the average wages received from 1885 to 1887, as compared with the wages 1882 to 1885 is a general increase in woolen goods and clothing from 10 to 15 per cent., in cotton goods 15 per cent., in coal mining 20 per cent. These figures, with a mass of others, go to show that the condition of the laboring classes is improving, and not declining as is so often stated. The condition of working men is better now than it has been in years past. These facts, however, afford no reason for not trying to make it still better. The improvement of the working classes has not kept pace with increase of the means of production. The past fifty years have been marked by mechanical inventions, without number, by which a few can now do work which before required many hands to perform. Of the advantage of the constantly increasing means of production the capitalist has received too much, and the workingman too little. All this may be fairly insisted upon by the labor reformers, and will be conceded by many of the most wealthy manufacturers themselves; but nothing can be gained by repeating the falsehood that the condition of the workingman is growing worse every year.

Says the New York World: "Paine was a very religious and devout man. If living now he would be considered a very good Christian. He founded the Unitarian church and the Rev. Henry W. Bellows, D. D., was his legitimate successor. The objection to Paine was not to his 'infidelity,' but to his teaching different theology from that of his day, and to his abuse of the priests of the other denominations."

The World's political editor must have been temporarily in charge of the religious department when the above passage was written. Paine's statement of his religious belief nearly a century ago, is a very good statement of the Unitarianism of to day, but not of the Unitarianism of that time, which, except in regard to the doctrine of the Trinity, with its obvious theological implications, was almost identical with the evangelical Christianity of the present. Paine's "different theology from that of his day" was "rank infidelity" to the Unitarians as well as to the Trinitarians of his time. Indeed, until the last half century, the absolute authority of the Bible and the reality of miracles, even those which orthodox writers now reject or explain away, were accepted unquestionably by Unitarians. Henry Ware told the students at Harvard that if reason and revelation should seem to conflict and one had to be abandoned, that they "must follow the written word." Thomas Paine is entitled to the gratitude of Unitarians, not because he "founded the Unitarian church," but because, as was shown in the JOURNAL recently, he taught nearly a hundred years ago what, by the advance of Unitarians, has become the Unitarian belief.

## GENERAL ITEMS

Mr. J. J. Morse has organized a developing class at San Francisco. Excellent results are anticipated therefrom.

A city ticket composed of women for the Council and a woman for Mayor was lately elected at Oskaloosa, Kan., by sixty-six majority. They are representative ladies, and a reform administration is looked for.

John Slater, the test medium, is under engagement to the Young Peoples' Progressive Society, during the month of May. Séances will be conducted afternoon and evening at the hall, 22nd St. and Indiana Avenue.

Mr. W. Q. Judge, of New York city, president of the Theosophical Society, will address the Young People's Progressive Society next Sunday evening at 7:45 at Martine's south-side hall, Indiana avenue and 22nd street. All are cordially invited; seats free.

The preliminary trial of the Bangs Sisters was again postponed at the request of the defense owing to illness in the family. The case will be tried on Saturday the 21st, at 9 A. M., before Justice Woodman, at the Des Plaines Street Station. There is little probability of further delay and witnesses for the prosecution will need to be on hand promptly.

Miss Clair Tuttle, daughter of Hudson and Emma Tuttle, won the first prize in the literary contest of the High School at Berlin Heights. Good judges pronounced her elocutionary powers wonderful. To her faultless delivery she adds a magnetic voice and presence rarely possessed by one of her age, as we know from personal observation.

Mrs. Georgia A. Peck is the managing editor of the Boston Commonwealth, and is the only woman in New England holding a similar position. She inherited her literary ability from her father, the late Willard Allen, of Worcester. Her paper shows scholarly taste and she peeks away at all social wrongdoing with great vigor.

The Woman's Press Association and the Chicago Central W. C. T. U. gave a reception to its delegates to the International Council of Women at Washington, Thursday evening. Remarks were made by Miss Frances Willard, Prof. Rena Michaels, Dean of the Women's College, Mrs. Elizabeth B. Harbert and others, — a very enjoyable occasion.

L. B. Warren of Albany, Wis., writes: "I wish to say that Spiritualism is not dead in this little town. Our little society celebrated the fortieth anniversary of modern Spiritualism in good style. Our hall was very nicely decorated, and was filled to overflowing with an intellectual and appreciative audience. Our exercises consisted of short speeches, essays and recitations, interspersed with fine vocal and instrumental music."

I. P. Case of New London, O., died on the 5th of April, aged fifty-six years. He was one of the most esteemed men in the township, universally respected and beloved, — a Spiritualist by nature and education, who embodied that exalted philosophy in his life. It was remarked that the funeral on Sunday, April 8th, was the largest gathering ever witnessed in the town on a like occasion. The services were conducted by Hudson Tuttle, and the last rites performed by the masonic brotherhood of which the deceased was a consistent and honored member.

The second lecture in the course of economic conferences arranged by Mr. W. M. Salter, was given last Sunday evening at the Madison Street Theatre by Mr. Lyman J. Gage; his theme, "Banking and the Social System," was handled ably and in such a spirit of fairness and kindly sympathy with all humanity as to win the hearts of the several hundred wage-workers present. They seemed to realize for the first time that a man could be a banker and still have a generous soul and a keen interest in the welfare of all mankind. These Sunday evening conferences are already a success and promise to result in a better understanding between the representatives of capital and labor. Mrs. Chaunt, of London, one of the delegates to the late International Convention of Women at Washington, followed Mr. Gage in a half hour's stream of eloquence which completely captivated her audience. The blood of Edmund Burke courses in her veins, and well does she demonstrate that "blood will tell." Her peroration was a brilliant and effective arraignment of trades unions for ignoring women, and a plea for the ballot for her sex as one of the agencies necessary in the struggle for the betterment of the social condition of the wage-working classes. Together with her countrywoman, Mrs. Dilke, she will speak Wednesday evening of this week in the auditorium of the First Methodist church, Washington and Clark Streets, and a packed house should greet them.

Henry H. Nichols of San Diego, Cal., writes as follows of the fortieth anniversary exercises there: "The Co-operative Spiritual Union has rented the old M. E. Church, which was nicely decorated with evergreens and flowers. Meeting on Saturday, March 31st, at ten A. M. and two P. M.; music and dancing in the evening. Sunday meeting at ten A. M.; two P. M. lectures by Paul A. Smith and others. Sunday evening Louis Opera House was filled to overflowing, to listen to Mrs. J. J. Whitney, whose description of spirits from the platform was splendid. The cause in San Diego is in good working condition; the house is full twice every Sunday, and much credit should be given to Paul A. Smith who will leave here the first of May, and Mr. W. C. Bowman of Las Cruces, N. M., will go on with the good work. A children's progressive lyceum will be started soon. There are some fine mediums here and much good work has been done."



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old hermit of Mound Valley, Nev., has been taught by a lot of jack rabbits. The man lives in a ranch, and devotes himself to stock-raising. As he doesn't try to raise vegetables the rabbits could do him no harm, and so he has never driven them away. They soon became very fond, and, as the jack rabbit is rather affectionate in any way, they kept making more advances and of friendship until they and the old man have become quite sociable. When he goes out after his two or three dozen rabbits will come trooping after him, leaping around him, running behind his legs, nibbling his fingers. They often climb into his cabin, leaping on his bed, and skirmish around after him to get to eat. He has taught some more intelligent rabbits a number of tricks, such as jumping over a bar or through a ring, walking on their hind legs, and jumping over another and leaping frog.







## The Significance of Death.

(Continued from First Page.)

Such is life, infinite, ceaseless change, and its complement is death. But as the winter holds the prophecy of the resurrection of spring, death holds that of rejuvenated life. It is a beautiful picture of them who went down to the sepulchre, mourning and in distress, thinking even when they saw the angel by the door that it was the messenger who stands by life's portal with inverted torch, the Angel of Death! They drew nearer, and saw instead the Angel of the Resurrection, clad in light supernal, smiling at the empty tomb, for death was transformed into eternal life.

There are occasions when death comes as a blessing. When the worn body, racked with pain, and only a burden, sinks away from the spirit, we cannot regret that the bitter cup has passed. No more sorrow, care or suffering, but peace and rest. There is completion. When the harvest is fully ripe the reaper gathers the golden grain; when the fruit matures on the parent bough in the full autumn days, it falls from the supporting stem; when man in the fullness of age has borne the burdens of life, and fulfilled its requirements, he is called by the Master to come up higher, and enjoy the treasures a well ordered life has garnered in the mansions of the blessed. Here the cycle of being is complete, the end answered, and it seems just and right that nature's supreme commands be executed.

But our sense of justice is not always appeased. In the fleeting changes we often are appalled by what to us seems the height of injustice; the very purposes of omnipotent love and wisdom seem thwarted, and we recoil from the terrible spectacle.

When the little child comes to the arms of the mother, as an embodied answer to her wish of love, she folds it to her heart with a continuous prayer that the angels in heaven and the merciful Father may shield and protect it from harm. How she watches for the first articulate word which conveys its dawning intelligence; how she thrills when it twines its soft arms around her neck; how she trembles at the least cry of distress, and how she sits by its cradle and builds the castles of fancy, and indulges in expectations when the babe shall become her companion, and the support of her age! Fond dreamer, dream while you may, for oh! mother, as the frost blasts the flower watched with assiduous care, your child sinks under some untoward chance, and as you fold it in your arms, as you pray to give your life that it may be spared, its breath grows faint, and it passes out of your hands, out of your grasp, as a bird from the broken cage, and you hold only the shred, the broken bars, from which the soul has escaped. Then heaven faded into darkness. Then there seemed no God in the world, and a sin for the sun to shine in the sky, or birds to sing, when the soul was torn with such unutterable wretchedness. Such an occasion is the present, of which mortal understanding is wholly incapable of fathoming the justice, and can only see the seeming wrong. If we are to find consolation in this, the darkest hour which can come to us, consolation for the stricken heart, here in the valley and shadow of death, we must look beyond the vicissitudes of time and grasp the realities of eternity.

If we with narrow mortal senses look only to the realities of the hour, to that which we desire, which is dearest to us, and most pleasurable to retain, we may wrap ourselves around with selfishness and weep in inconsolable grief. For us, then, there is no justice or right in the world, and the human heart is strong with the finest chords of sensibility only to be torn and lacerated by the unyielding hand of pain.

In this feverish chase of life, we are suddenly brought to the brink of the grave, and find the waters of the infinite ocean of eternity laving our feet. We stand on the shore and with agonized voices call out the names of those who have gone into the gray shadows, and echo only answers from the void. The senses have become obscured and we are hopeless.

To escape we must arise above the earthly horizon, until it merges into that of heaven. We must rise so far above that the most important event of this life will seem as nothing to the continuity of that other. Then it will be found that all events, whether bringing joy or sorrow, have woven the pattern of our lives and wrought the highest purposes. If there have been mistakes, or injustice, all are enfolded and compensated in the completeness of eternal being; and this brings us face to face with the inscrutable mystery of death. Standing on this side of the grave, with senses obscured by grief, we cannot see what angels may witness on the other and supernal side. While we weep in the blindness of regret, at our incalculable loss, the angels may rejoice at the birth of an immortal.

Ah! if we only knew! If we knew that this mortal life was the beginning of an existence which can never cease, it would answer the demands of justice, and we might dry our tear-stained eyes. On this belief, that the soul is immortal, that it is allied to the Eternal and Infinite, and cannot be destroyed, rest all systems of religion, and from this sure foundation their temple spires pierce the dome of heaven.

It is recorded that in the olden time some one consulted Paul on this very subject; some one who had probably lost a friend, and whose mind was thus turned to the subject. Paul was most profound in philosophy of all those who followed Christ, and his answer shows that he was master of the subject. He compared the death to the growth of the seed buried in the earth. The seed decayed, but the germ grew into a plant. He thus illustrated what he emphatically expressed, that this physical body could not enter the gates of heaven; flesh and blood cannot inherit immortal life. He says that there is a celestial and terrestrial body; the former is the proper abode of the spirit. Death is the severance of the bond of union between these two. When it occurs the celestial being leaves the terrestrial or mortal body as a worn-out garment, a broken cage, and remains in every respect the same. Then it is that the corruptible has put on incorruption and the mortal has put on immortality, and is able to say, "Oh! death, where is thy sting? Oh! grave, where is thy victory?"

This mystery was never more perfectly expounded than in this wonderful passage, which will ever stand as the text for what may be called the spiritual interpretation of the greatest event in human life. No line can fathom deeper, and no words express more perfectly the thoughts he would impart.

Can I explain the process of death? No! I cannot explain its mysteries. The facts are there before us. We see only the physical side. The departure of the spirit is invisible to our mortal eyes. The withdrawal of the celestial body from the terrestrial, which has for the earthly life been its outer raiment and temple, cannot be watched by the curious eye of science. We do not know, we

cannot explain, we cannot understand the most simple manifestations of life. The blade of grass, can we explain how it bursts through the dark mould and adding fibre to fibre, thrusts itself into the sunlight? We do not know how the flower expands its delicate petals, and fills the air with the fragrance of its bloom. We do not understand how under the same conditions of warmth and care, from one nest comes a fledgeling seeking protection in the hedge, and from another the bird of mighty pinion, soaring beyond the eye in the bosom of the stormy clouds. We do not understand how it is that the worm feeding the summer day on the coarse herbage, buries itself in the earth, weaves a silken shroud around itself, and through the long months of winter remains as dead. Then when the returning sun melts the icy covering of the dead world, and the birds return filling the soft air with sweet melody, the warmth penetrating the grave of the caterpillar, awakens it to life. It bursts through its silken cerements, unfurls its gossamer wings, and is borne away like a wind-blown leaf, seeking nectar from the flowers the long spring day. We do not understand those things any more than the caterpillar understands the life of the butterfly.

We must accept the fact and await a fuller spiritual development. We know that this life enfolds the possibilities of an eternal future, as the lily-bud enfolds that of the lily. You take the bud, and after examining it, say: "This is not a lily. It has no resemblance to that flower." No! but plant it in the earth, the dews of heaven shall moisten it, the sun shall warm it, the south wind shall brood over it, and a snowy flower will expand, filling all the air with its fragrant breath. The bud was not the flower, but it held within itself the possibilities of that exquisite bloom.

The world for two thousand years has bowed at the shrine of a divine child—let us not forget that we are all heirs to the birthright of divinity, being the children of the Great Father, and endowed with eternal life. There is no mistake, and the imperfections which are among us here will blend into the harmony of the infinite possibilities of the future.

The bitter tears fall on the flaming embers of our love. It is human to weep, standing here in the shadow. But, oh! dear friends, were we on the side of light, could we see with the celestial eyes of angels the mystery would be made plain.

I will not recount your loss to deepen the shadows. The loving wife, the patient mother, the gentle, sympathetic friend, to know whom was to love, do not regard her as having left you. If the celestial body carries with it all the mental and spiritual faculties as Paul has so beautifully taught, then she remains identically the same individual as when in the physical form, and as such, even in the delight of her new life, must experience some sense of regret and loss, some grief like your own. Reflect not your sorrow on the world she has entered. Let us not rebel against the inevitable, but accept its decree. We cannot change the fiat of fate by our wall of despair; we cannot recall the hands that point the hour; but we can order the conduct of our lives in harmony with this grand view of human nature and destiny.

When we gain the lofty summit where our earthly horizon blends with the heavenly, the accidents of time, which seemed so unjust and cruel, are lost in the eternal significance of our being. On that immortal life, all religious systems, all satisfying ethical codes, and the aspirations of the heart are founded. We are this day immortal spirits as much as we shall ever be in the future ages; clay-clad spirits with earthly limitations, but the celestial body, though enveloped in this physical or terrestrial form, is the same thus obscured as it is after the silver cord has been severed. We are in the courts of heaven today, and stand in the presence of the Divine Father. And thus the lesson of ethics and religion is pressed upon us, that we order the conduct of our lives, conscious of the position that is ours, as beings living, not for the fleeting pleasures of time, but for the realities of eternity. If fully conscious of this stupendous fact, we shall in full consecration of ourselves to that which is right and true, place all selfishness beneath the iron heel of the spirit, and our mercy and charity and all-embracing love will find an ideal in him who through the ashen lips of death murmured: "Father, forgive them for they know not what they do."

Rest assured, weeping friends, the wife and mother will find no place in this great universe so attractive, so replete with joy, that she will forget the old home. We can not say she has departed for she is here; we cannot say she is dead, for she has awaked to eternal life; we cannot say she is at rest, for she has entered a sphere where activity is a delight.

They who have gone we cannot recall; we must arise to them. A swing of the pendulum, more or less, and we all shall cross the river where so rapidly our nearest and dearest are gathering. Then the broken strands of friendship will be united, the broken family circle be made whole, and bound by the chords of sympathy, we shall in the delights of the infinite possibilities overshadowing us, forget the accidents, the pain, the sorrow, the burdens of the brief day we passed on earth.

## A Vision of the Beyond.

The Editor of the Religio-Philosophical Journal:

In justice to the truth, and for the comfort of any without similar evidence, I feel that I must relate the following history in support of mediumship and the important question of immortality, as illustrated in the case of my only sister, Mrs. Mary A. Pritchard, late of Staunton, Va. Her husband, through personal test, has long been an earnest believer in the beautiful philosophy and remarkable facts of Spiritualism, but she herself shunned their consideration in her family, and had little faith or experience in them. She was an invalid for about twelve years, but in January and February was unusually prostrated. I received notice of her extreme illness, but as I destroy all letters that I may provide opportunity for test of spirit observation, I kept my own counsel in this instance.

Sunday, February 19th, while sitting with a well-tested medium (who does not seek publicity), she exclaimed: "Why did your mother go back? I see her on the cars, as plainly as can be going to Staunton. Something comes up before me like a shadow. I see birds coming and going, like hasty news; and she is crying. You, too, will go very soon. There is great distress in your home. Your sister is very sick; and I feel dreadfully sick [rubbing her chest]; open the window quickly!"

The value of this consists in the fact that the medium knew nothing, had no chance to know, of the sudden illness, and she informed me of an accomplished fact, of which I myself had no knowledge. On the Tuesday following I received a letter from my mother

confirming the news of her sudden journey the day before the sitting, thus showing that sympathizing intelligence can get ahead of the mail and the telegraph.

Thursday evening thereafter I called on Mrs. Dr. Brittingham, the best medium I ever met for getting news, etc. Taking out a letter just received from the husband of my sister, I asked if she could hold it and report the contents. Not feeling well she hesitated, but while returning the letter to my pocket, she brightened up and said: "But it is about some one who is very sick. Your father is here and says he is glad his daughter Mollie will soon be with him. You will get a summons, and it will not be days but hours." She then indicated the location of the trouble, and declared it "cancer of the stomach." I tried to influence her to say it was the lungs but without success. Of herself she knew nothing whatever of the writer of the letter, nor its subject, the condition of my sister, nor her name; and the next day I did receive a summons by telegraph to come.

I found her suffering great agony from recently developed cancer of the stomach. For over fifty days she ate not a mouthful of solid food, and only her strong will and love for her family, detained her emaciated body. Day and night her pain was intense, but her clear mind and tenacity were a marvel to the family and the town. She was expected to die daily, and during my fifteen days stay I earnestly prayed that she might be spared the last agony of peritonitis or strangulation, and have a glimpse of her future and her kin, for ours and her own comfort.

A day or two before returning to business, while her noble hearted husband and I were leaning over her bed, for the first time in her life she was suddenly entranced. Her eyes were fixed with a look that is indescribable, and that seemed to penetrate beyond all earth concerns. Her pain and breath seemed gone. Soon her eyelids closed down, and I noted her solemn, most impressive and treasured words literally as follows: "Oh," she said: "I have been away off, and I heard some one say, 'you will have to cross the river, but do not be afraid.' Everything was so lovely. I saw some one who looked so beautiful. He told me I could come up there and stay. I told him I did not like to leave my children, and he said I could come back and stay a little longer. That beautiful person has been here by my bed, and I saw him good. . . . You must put some flowers on my grave, so I can look down and see them." Her natural sight was almost gone, and she was always devoted to her flowerbeds. To test her memory the next day I asked if she remembered her experience. "Oh, yes; I saw such beautiful flowers, and heaps of little children," and repeating as above.

Friday, March 9th, she was again favored with clairvoyance and clairaudience. Raising her hand and pointing upward, and opening both arms as if invited to glad welcome, she cried out, "There they come, my children!" After profound silence and apparent absence, she said: "I saw plenty of people that I know, but I wanted to go back to my children. Some of them wanted me to lie down and go to sleep, as I was tired. They said my children would be all right, but [weeping] I saw my Mamma [her oldest earth daughter] away off yonder crying. The bright, shining one told me I could come back and see my children every day. I saw my Josie up there just as plain. But here are some that hold me tight, three of them. Our Cora said she was going to be one to watch over them. I saw my Cora and Josie walking together, and enjoying themselves, so happy. [These were her two children 18 and 20 years in spirit-life.] They said I might have as many flowers as I wanted. I saw fountains of water going all the time [smiling.] They had some kind of beautiful music, and there were beautiful streams, and lovely places, and golden leaves and shrubs. They just talked to the birds as if they knew what was said. If you all get there and stay there with me, I shall never be afraid. I was walking about, and thought I was at home, but I am here now. Oh, they were so kind to me, they cheered me. Oh, it was so lovely. But the sweetest of all to me was Josie and Cora, their faces so beautiful, so happy. They came back part of the way with me, and told me not to stay long! I had a hard time getting back. [To her children.] There's a grand and beautiful place for you to go to, if you do your duty. When I told that beautiful spirit that I was weak in my mind and body half the time, he said: 'My child, you are forgiven. Your children shall be taken care of; trust them to me.' He was such a bright and shining spirit, and he held out his hand so kindly, that I just ran to him, and he said, 'Don't be afraid.' Later on she asked, 'Who is that calling, Mary, Mary, Mary?'"

After this vivid experience, her husband was compelled to thank Heaven that he knew that immortality is true! How could he doubt the goodness of Him who provides us this world, and why not another, ready-made?

Sunday, March 11th, she said she saw her father the night before in the yard, and afterward at her bed-side. I prepared to leave, told her I should come again, but she shook her head significantly, and clung to me affectionately. It was a sad and long parting. I was due in New York the next morning, but was snowbound by the great blizzard three days in Trenton, in suspense, unable to hear or be heard from. Thursday morning early I was unusually depressed, and had to retire alone and have a good cry. On arrival in New York next morning I was handed a telegram, saying my sister had "passed to spirit-life" at that very hour, the morning before. At the same hotel was a prominent railroad builder, a friend of Abraham Lincoln, and a Spiritualist, who listened with emotion to the above account, and in turn narrated some of his own personal experience.

Suppressing all intimation at home and elsewhere of the vision and death, I called on the above mentioned Mrs. B., informing her and her husband and two callers that I had left my sister in Virginia a little better (which was true at the time), leaving the inference that she still lingered, but while conversing cheerfully with the company the medium was being controlled, and soon disclosed the hidden truth, personating my sister to the life, calling the names, etc., of Cora, daughter, father, and brother Joe, and weeping with joy. The medium's sister then controlled more readily, and said the spirit was very weak, but was helped by her Cora and her father, and would get stronger and do better; that she was glad to find her pain all gone and she still alive; was sorry she did not understand more before she left, and was glad I did not tell of her death, for she wanted to tell it herself. The other non professional trance medium first mentioned also confirmed her vision and temporary entrance into spirit-life, yet normally knowing nothing of it herself. Judging by past experience, I shall yet receive additional and abundant evidence of identity by reference to personal home matters known only to the

spirit and ourselves, and so frame one more golden link in the beautiful chain of immortal affection that binds the two worlds together. J. F. SNIPES, New York.

## The Rev. M. J. Savage—Unitarianism.

To the Editor of the Religio-Philosophical Journal:

I want to thank you for publishing in your issue of March 31st, the sermon of Rev. M. J. Savage on "Liberalism." It has the ring of true liberal Christianity. Mr. Savage is doing a grand work for humanity. Would that every pulpit in the land would give utterance to such sentiments—then in a few years we should hardly recognize this old planet of ours. Let me here say that the ideas expressed by Mr. Savage are old friends in a new dress. I have listened to the same doctrine for six years, preached by our well beloved minister, Mrs. E. L. Watson, and I believe it is the doctrine of pure Spiritualism. Would that we could slough off the incubus of fraudulent phenomena which has fastened itself upon our philosophy, forming no part of it, but making us ridiculous before the world. You, Mr. Editor, are doing a grand and faithful work towards exterminating this cancer, and I wish that all true Spiritualists would strengthen your hands by material aid; but so long as Spiritualists themselves, aided by a portion of the spiritualist press, condone and palliate such things the cause must suffer. Never has our city been cursed with such an avalanche of unadulterated bosh called Spiritualism as during the past winter and with its goody goody utterances, which please some, it is misleading and damaging to true Spiritualism.

Your able editorial on Unitarianism is timely and strictly true. Until within a few years I was long identified with the Unitarian church both here and in the East. With the church here I was identified from its organization, and for years one of its trustees. I can therefore speak of them from experience. I fully endorse all you say of the culture and intellectuality of the Unitarians (and let me add of the Universalists) as a body, but I cannot understand why, with all their liberal views of Christianity, they give the cold shoulder to Spiritualism, which embraces all of Unitarianism, and has only, as it were, outgrown it. In this city the Unitarian society has made no progress since the death of Starr King. There seems to be a lack of spiritual vitality, a something that meets the needs of its followers. They certainly seem to be making no progress in religious thought, and I am sorry to say that their attitude towards our cause is no more friendly than that of old orthodoxy. A liberal, progressive man like the Rev. Mr. Savage would fill the largest church here to overflowing. The people are hungry for spiritual food and only need a leader. We hope in time the chasm will be bridged and they will come into our spiritual fold. San Francisco, April 9, 1888. W.

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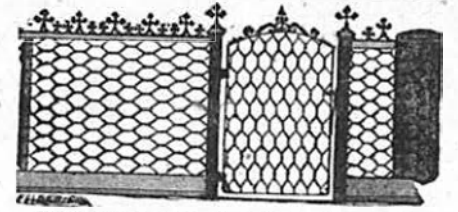
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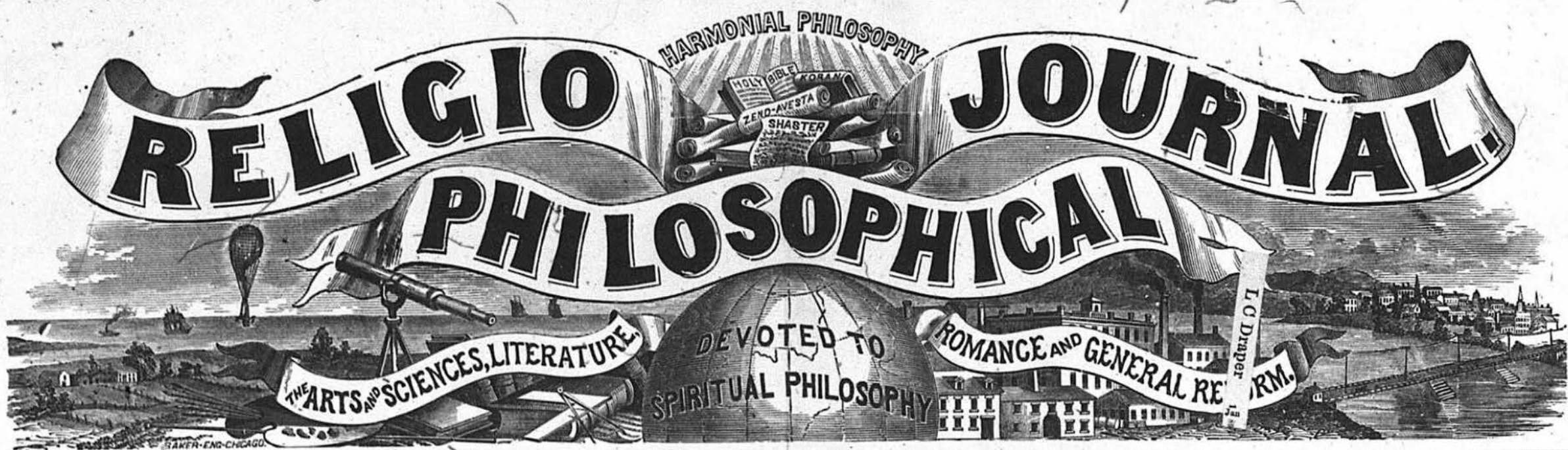
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CHICAGO, APRIL 28, 1888.

No. 10

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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#### MAN IS SPIRIT!

An Anniversary Address Delivered at Springfield, Mass., March 31st, by Rev. H. H. Brown, of Petersham, Mass.

(Reported for the Religio-Philosophical Journal.)

"March 31st, 1848, forty years ago to-day, communication was established between the two worlds." So I read the record in the "Book of Time." So Spiritualists hold; so others deny; but because millions do so hold, the record is entered on those pages forever. To what extent this belief or knowledge has spread it is impossible to tell. The census of Spiritualists cannot be taken. They are everywhere, and many of them do not recognize this anniversary, and do not know that they have opinions in common with you. They are in the Catholic and Protestant churches, and they are outside the churches. There are thousands who believe in the communication between the two worlds, who have no association with organized nor even public Spiritualism in any form; because of social, business, or other reasons, and other thousands who, believing in and enjoying this communication, have no sympathy with the methods of Spiritualist societies, and therefore do not affiliate with them. As far as we can find societies they are few, few compared with the wondrous growth of its philosophy and the extent of its phenomena. A few speakers find regular employment, and many others a wandering precarious livelihood on its platform. Mediums for all phases are found in our cities, and the most sensational in their manifestations are best sustained; but thousands of private mediums are spreading silently the truth everywhere. There are many magnetic healers, though but few of them have an assured income, and the same is true of clairvoyants and psychometrists. Is this Spiritualism after forty years? One who looks only upon the surface and listens only to the public clamor might say, "Yes;" but the careful observer and truth seeker must say, "No!" These are only the few outposts, the great army lies encamped farther back enrolled under different banners. Modern Spiritualism is only a new impetus given to the great movement of free investigation and spiritual life that as far as Christendom is concerned began in the life of Jesus and Paul, and has been illustrated by saint and martyr, by reformer and persecutor, from that time to this, and as the truth of each separate teacher of the past has become the common inheritance of all men of whatever creed, so the truth re-commenced forty years ago and testified to by "signs and wonders" as in Bible times, is now the common property of mankind. To proclaim a truth is to sow it world wide; only error needs societies and laws and armies for its propagation and protection. Truth is cared for by the human soul that knows its own when it sees it.

There has been great change in thought and life in these forty years, and the factors many, and no man can tell to which one more than to any other this change is due. Spiritualism is only one of those factors, and it has had science, art, invention, travel, the press, philosophy, liberal Christianity, agnosticism, war, electricity and steam, politics and religion to assist, and each has acted and reacted upon the other. The most we can say is, Spiritualism has been a very important factor in shaping the ideas of to-day in regard to the life here and hereafter.

I believe the greatest good that has come from "the Hydesville Haunted House," is not to be found in what now goes under the name of Spiritualism, but outside even of the name.

To keep alive the interest and to verify the Hydesville phenomena, there must necessarily be a succession of similar phenomena, and there must be a public movement based upon it to reproduce, increase and explain the phenomena, and through it demonstrate the reality of a future life for man. This was a hard and mighty thing to do, and though millions are convinced there are millions more who still need the same demonstration. A skeptical materialistic age will not readily believe, and to-day there are thousands whom it has not convinced of spirit communication and return, but whom it has convinced of the existence of a new and hitherto unknown force that needs to be studied, while many, and I believe a fast growing class have been convinced of the existence of a spirit in man and the possibility of the knowledge and development of their spiritual powers.

Psychic force is now a fact in modern thought, whatever may be the explanation. Psychics are now recognized as realities, whatever source may be claimed for their powers, and it is becoming the thing for learned men, scholars and savans, to belong to psychic societies, and whether they arrive at immortality in their investigation, is of small importance compared with their conclusions of latent inherent psychic powers in man. And among the millions who believe in spirit communication, there are many, I hope a majority, who believe with me that the most important contribution to human knowledge that has grown out of the Rochester knockings, has not been its demonstration of a future life, but its demonstration that man is a spirit, and that divine powers inhere in him and may be as systematically cultivated as are those of his body or intellect.

Spiritualists have united with the materialists in the cry, "One life at a time," but while the materialist confines himself to earth life, we hold ourselves to the immortal life of which this earth life is only the smallest portion. Instead of dividing life into earth life and spirit life, we hold to spirit life alone. This, I believe, is the greatest truth in importance man has ever discovered, and holds within it the power of human redemption and the bringing of God's kingdom upon the earth, for that kingdom is only the time when all men shall be so developed that they shall live holy lives.

Thousands thoughtfully and thankfully remember this day, not alone because their spirit friends have been revealed to them, but because they have been revealed to themselves, and knowing themselves spirits, they try to live as spirits should, and thus live in "communion" as all holy people do, "with saints." It is, indeed, Easter to all those who have heard the resurrection tramp, and been aroused from their lethargic sleep in the grave of self.

This is the lesson this day has for me. The phenomena of Spiritualism have been to me the kindergarten school wherein I have learned that I was a spirit, and that the body should not be a fetter but a help to the spiritual life, and would be when the spiritual obtained the mastery.

The Hydesville awakening has been one of the parents of a numerous family of reformatory and spiritual movements. From the Occultism of the East and Spiritualism has come its most valuable child, combining with many follies the best of both.—Theosophy, through which man is being made familiar with the hidden life.

Orthodoxy and Spiritualism have given birth to that strangest of all minglings of wisdom and folly, Christian Science, which, however, is proving a wondrous lever in lifting souls out of dogmatic theology. And out of Revivalism and Spiritualism have come the faith and prayer cure. Though neither of these would admit its dual parentage, we who know both can see the hereditary traits of evil in the child.

From ancient philosophy, touched and colored by German mysticism and Spiritualism, has come the school of metaphysical healers and teachers; while from the Movement Cure and French hospitals and Spiritualism, the present popular and growing belief in massage treatments.

Progressive orthodoxy has much of the blood of Spiritualism in its veins and the two do not harmonize well yet. While liberal Christianity, as is its genius, has warmly welcomed the rational philosophy of Spiritualism everywhere, it rejected the phenomena. It is rare to-day to listen to a sermon that is not to a greater or less degree tinged with the philosophy of Spiritualism. This the listeners may, the preachers themselves may not know, but the lecturing Spiritualist recognizes his philosophy though under another name.

But these 40 years of Spiritualism have done more; they have influenced public opinion, the press and literature. The modern popular novel must contain psychological, mystical, or spiritual phenomena. Miss Phelps's "Gates Ajar" and "Gates Between" and Stevenson's "Dr. Jekyll and Mr. Hyde" are only a little more highly tinged than are many others, while the cheaper novel revels in apparitions and ghosts. Poetry has taken also the color of a rational hereafter and spiritual communion, and no song is popular that does not look beyond the grave. Graveyard epitaphs have lost their gloomy hue and almost their orthodoxy, while the comfort Spiritualism brought at the funeral, is written over the tomb. In the common mind the old ideas of earth and the hereafter are gone, and those of a heaven

of men and women through a new truth are fast taking their place.

Dr. Oliver Wendell Holmes, who is a keen observer, said some years ago: "Spiritualism is quietly undermining the traditional ideas of a future state, which have been and still are accepted, not merely in those who believe in it, but in the general sentiment of the community—to a larger extent than most people seem aware of." And he most sensibly adds, in speaking of the Spiritualists, "You cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted men and women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world, and keeping up a constant intercourse with it, without its gradually reacting on the whole conception of the after life."

Garrison, Lincoln, Garibaldi, Kossuth, Mazzini and Thiers may as well be said to leave no effect upon politics through their opinions, as to say that their belief in Spiritualism has no effect upon theology. Victoria and the Czar Nicholas being Spiritualists, must influence public opinion. Gladstone's opinion on Home Rule has its effect, and so does his kind and favorable opinion of Spiritualism have its effect. Prof. Alfred Russel Wallace has, next to Darwin, influenced the public mind upon Natural Selection. Can their lectures upon Spiritualism fall powerless? Greeley, Raymond and Storey influenced public opinion through their journals, and did their belief in Spiritualism have no effect?

Noble men and women in every department of life, like Prof. Wilder in medicine, are advocates in public or private of this philosophy. It is like the leaven hid in the three measures of meal. Society is now all leavened with ideas whose origin can be traced to the Hydesville raps of forty years ago.

But while it is thus changing the belief of men regarding the next life, it is changing faster man's opinion of himself here and what he may be while on earth.

Never before was there such a deep interest taken in the study of occult phenomena of the hidden life,—the "night side of nature." Dreams, visions, previsions, warnings, mesmerism, hypnotism, psychology, mind-reading, mind-cure, and inspiration, as well as the phenomena of the séance, are being collated and studied, and various are the conclusions thus reached. But even if this study comes from those who claim that "Death ends all," or from those who hold to the theory of Dr. Carpenter of "Unconscious Cerebration," or with some of the metaphysicians of Unconscious Thought or with Dr. Buckley and Prof. Proctor of Coincidence, or whether they follow Herbert Spencer, John Fiske or A. J. Davis and Emma Hardinge-Britten; or be they Christian Scientists after the Eddy or Ahrens type, or Esoteric Buddhists, a mental or magnetic healer, a teacher of massage, the practical results are the same. The lesson that Paul of old gave the Corinthians is being learned again: that while "to one is given the gift of wisdom, to another the gift of healing," to another clairvoyance, or "the discerning of spirits," to another speaking in tongues, to another interpretations of tongues, to another visions and dreams, to another psychometry or soul-seeking, to another inspiration, it is the same God which rendereth all in all; that while there are differences of manifestation, there is the same master; and that through "these worketh that one and self-same spirit, dividing to every man severally as he will." It is the same lesson of 1800 years ago, "God is spirit," "Man is a spirit." Modern Spiritualism has only thrown these two facts into scientific study, and making the spiritual a part of the universe in man's thinking, has also compelled him to extend the realm of law to include that and to banish the miraculous and supernatural to the limbo where long ago went the ghosts and witches of our ancestors.

Modern Spiritualism has opened the doors wide, and by its phenomena compelled the public to enter and examine the occult side of life, and millions are in the arena as students or athletes. Little dreamed the Spiritualists of twenty years ago, and little dream many of them to-day of its place and power. They sit spell-bound at a message, and think that is all of Spiritualism; they listen to lectures where there is a wondrous flow of words, and think here is all of wisdom; they gaze through dim, mysterious light to cabinet windows, and think here is the wondrous development of Spiritualism, when lo! the mighty power they thus think to hedge in, is fast conquering the world. Instead of being kept a toy for a circle's curiosity; instead of being used simply to set the gates ajar and show us the angel whom once we had in our arms, it is doing the practical work of philanthropist, statesman and priest by redeeming mankind from evil through self-revelation, making him to know and to feel that he is a spirit, and rousing in him the desire which voices itself in the question,—"How can I develop my spiritual powers?" "How can I be better?"

The great work Spiritualism came to do, was to spiritualize mankind, not to drive angels down to earth but to drive men to heaven; not to materialize the higher life, but to spiritualize this life, to grow angels here. Says Lizzie Doten:

"'Tis better that we should upward tend  
And strive for the victor's crown  
Than ask the angels their help to lend  
And come to our weakness down!"

It is by thus driving us up to their height, they become our saviors, and we become sa-

riors if we make the world better for having lived.

Why should man wait for death to make him an angel when he is one by divine inheritance? Life is for the purpose of developing the divinity within, and why wait till the physical is laid aside before that divinity unfolds? Many have unfolded to God-like proportions here,—Buddha, Zoroaster, Jesus, and John, with martyr and prophet, poet and philanthropist of later days, and thus shown us the possibilities of man while in the flesh. Of many a woman now can we say as Whittier said of one:

"And half we deemed she needed not  
A changing of her sphere,  
To give to heaven a shining one  
Who walked an angel here!"

And when I learned of what spirits can do, I asked, why cannot I do that? Why must I wait till death before I can go to the divine fount of inspiration and speak and write? Why wait for death to give me power to heal and then return and find some other spirit's body through which I can work? Why can I not work through my own, and as a spirit draw from the Over-Soul all I need for health and power? The answer came, "You can!" and all there is of metaphysics or Christian Science comes out of this thought, "I am a spirit, and as a spirit the divine is accessible to me, and at-one with that is health and happiness!"

Psychics have great strength when under influence. If a disembodied spirit can, Sampson-like, use a borrowed physical, why can not the spirit that owns that body so use it? It can, and here is another thought metaphysics is developing.

What need is there for entrancement or control? Whence comes the thought to those who thus give thoughts through these mortal brains? and lo! this answer came to me: "The Divine is the origin of thought. All is in God; out of him flows life, thought, energy and all things!" The entrancement or control is a mesmeric state in which the operator is a disembodied spirit, and is thus a primary condition. Let us get thought at first hand. As life comes to us direct from the Divine, let us also go to the Divine for thought. Let "the breath, the inspiration of God fill us. Like the youth to St. Phillip Neri, who when told that priest confessed to bishop, bishop to cardinal, cardinal to pope, and pope to God, said: "I'll confess to God and save my shilling." So let us say, "I'll go to the fountain for inspiration and save my self-respect, for I like neither to be a slave nor a machine." And thus we will live in the Divine; still constantly have the presence of the Divine spirit which has been the object of men in all ages. This is the ultimate end of modern Spiritualism. Man through this influx of the spirit and the consequent growth of his own soul, must redeem the world; and the moment one becomes convinced that he is spirit, and that this redemption is possible he is in a receptive condition and the baptism of the Holy Ghost will fall upon him just to the extent he is capable of receiving it, and this shall work out in his life into a larger manhood. God is thus

"An everflowing well,  
Exhaustless and unfathomable,  
From which the traveler o'er the plain  
May drink and never thirst again.  
This sacred stream, this well Divine  
Whose limits man can never define,  
The pure in heart alone can see—  
The sight is inward sanctity."

All powers the disembodied ever possess lie latent in the soul while it is incarnate. To develop these as far as possible while in the earth life, to live the immortal life here and now, is the great desideratum, and to this end modern Spiritualism invokes the greatest of all its contributors in teaching men that he is a spirit and has spiritual powers. It begins the cultivation of these by first developing mediumship, which answers to Paul's "working of miracles." Then the gift of healing, to which it soon joined clairvoyance. Then awoke clairaudience, hearing of spirit voices; then entrancement, developing later into special and lastly into general inspiration, as the soul powers and the speaker unfolded. Then came the wondrous discovery of soul-measuring or psychometry, in which time and space are annihilated. There is no past, no future, but an eternal now, and the farthest star is as near as our right hand. This is only the soul becoming independent of physical conditions, and is the most wonderful discovery of the century.

In this belief, long ago, that these latent possibilities may be developed here on earth, arose the millennium dream. Zoroaster felt it, and so did Confucius, Buddha, the Brahmin priests, the ancient Egyptians, Moses, the Prophets, Jesus and Mahomet, and all the reformers have felt the coming development of soul, and have fitted their conceptions to their knowledge, but lo! of the hour of the coming of the Son of Man no man knoweth, for he cometh silently and unexpectedly as a thief in the night, while one calls, "Lo! here," and another "Lo! there," he is not yet come, and yet he is surely coming, and the day is near at hand in the dawning light of Nazareth and the later dawn at Hydesville, both declaring, "Thus shall ye be perfect as your Father in heaven is perfect." It is coming in the growing humanities; in the deepening intensity of life; in the ever broadening religion; in the tender recognition of the rights of all; in the sweet charities; in the knowledge used to bless; in the power used to save, through science and theology; through printing press and school; through legislative hall and social literature; through arbitration and international exchange, the

way is open as never before for the growth of soul. The dream of the past, of "peace on earth," is very near at hand, because, man as a spirit is beginning to love spiritually, and the brute in him is becoming slave to the soul.

But how various the ideas of this coming kingdom; yes, but how great is the tendency now to unity of belief. Truth is a unit and though individuality of character will of necessity compel a difference in the conception of truth, and greater freedom will develop a greater difference of opinion, still since fundamental principles are the same, the tendency is to unity in all this diversity—unity of purpose. Soul is one, and the souls of men alike in origin, alike in possibility, are alike in feeling. Says Lowell:

"Mankind are one in spirit and an instinct bears along  
Round the earth's electric circle the swift flash of  
right or wrong;  
Whether conscious or unconscious, yet humanity's  
vast frame  
Through its ocean-sundered fibers feels its gush of  
joy or shame,  
In the gain or loss of one race, all the rest have  
equal claim."

Thus unity is; but it is unity of feeling—not intellectual but spiritual unity. Intellectual unity is not to be desired; to have it would tend to destroy our individuality; but unity of spirit, feeling, love and purpose, this is possible, and this must come. The millennium is a scientific fact. Its kingdom of God's will of love and peace done in the flesh, will come, and all the intellectual differences will be only like the different notes of an oratorio, differing to agree in a larger harmony.

Love to man, faith in man, is the way through which this kingdom comes. Love to man as an immortal, and faith in the possibilities of spirits: through these comes the true Easter morn to the world when we shall

"Ring out old shapes of foul desire;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old;  
Ring in the thousand years of peace!  
Ring in the valiant men and free,  
The larger heart, the kinder hand;  
Ring out the darkness of the land;  
Ring in the Christ that is to be."

As fast as man recognizes his own Spiritual nature he must outgrow his materialistic ideas, not only of himself and the hereafter, but of God. God will be to him spirit. As he cultivates spirituality, he will love and reverence God more, and will naturally do this for "His soul with the Soul of the Infinite blending," will through its very perception of infinity compel love and obedience, and as he loves the nobler and divine attributes in man, he will love more the Great I Am in whom these center. He will love God, not as a person or thing, not as He, She or It, though for want of better he may be compelled to use these names, or those of Father, Mother, Friend; but God, the Infinite; God, Spirit; God, the Over Soul; God out of whom all comes, and to whom all flows, or as the great apostle says: "That God may be all in all!"

The laws of mind and matter are only His will; human spirits are his children; infinity His home, and eternity His life. Human love, human thought and all the mysterious movement of the human soul, are only the revelation of Him, the Great Spirit through his child man who is a spirit.

It is only in the merely intellectual comprehension of this truth of spiritual existence, and not in soul perception that the atheistical, belittling, ignoble ideas of God that find utterance through many Spiritualist writers and speakers, are born. Such persons are properly spiritists, but not Spiritualists for they are not spiritual. Such are anti-religious, and it is due to this anti-religious element among Spiritualists that many, to whom this day is sweetly remembered, as opening intercourse with the "zone before," will worship to-morrow at the Easter services of Catholic, Episcopal and other evangelical churches. They are more spiritual than intellectual, or they find their spiritual needs there fed, and into the old creeds they put the new wine of later interpretations, and find a home and rest they cannot find in the disputations, the argumentative, sensational, and oftentimes phenomenal, and rarely religious atmosphere of Spiritualist gatherings. But who shall say their spirit friends are not with them? Who shall say they are not honest? and who shall say that their meat is more than life, and salient more than the body, and forget that soul is the thing, and that religion is its atmosphere? It is not by bread alone man is fed but by every word—spiritual influences—that flourish from the Divine.

It seems to me that Spiritualists should be the most religious of people. Not theologians, not observers of forms, not signers of creeds or articles of faith, not keepers of days and seasons, but religious in the only true sense, Spiritual lives; those who are at-one with God; those who feel the presence of the spirit; those who grow by inspiration of the Divine life; those who hold communion with saints, why should they stop with spirits who are finite and not go to God who is infinite, and thus include all spirits in their search and worship? Why stop with love of wife and child, friend or redeemer, and not go in love to Him who is Infinite Love, and thus include these lesser in the larger love? They will do this, and do it one by one as they grow spiritual, and thus become one with Him and one with the good and true of all ages. This is the true at-one-ment.

It is for this reason those of us who have

(Continued on Eighth Page.)



## AN INTERESTING LETTER.

The following is a part of a private letter from an aged lady friend in Texas, who though suffering from physical ailments and very near the close of earth-life, has a clear head and a fearless, cheerful view of what the future has in store for her. Our prayer is that all who reach her age may be equally developed and ready for the great change. We sent her letter to Prof. H. D. G., who was moved to make some comments.

I am ever so much interested in this occult telegraph. "May thy servant speak and live?" I do not like the jocular strain "our friends" indulge in at times; it seems to me to be so unworthy of the dignity belonging to the subject. I, of course, excuse all the shortcomings, of all kinds, in view of the undoubted demonstration of the fact of possible intercourse between here and beyond; but why not rise to the dignity of the fact, so that our good cause cannot be spoken of by cavillers, as they will seize on it, as they have done in the past, and though we know how to pick out the grain, and sift it all clear, yet those who are ready to find fault will not fail to take hold of these things. I hope the book will not be open to this criticism. I long ago came to the idea of the "spirit's home." I don't know where I found it, unless it came as an intuition formed in my inner consciousness. I am sure mine is now, for the wants of the spirit are now, and will be all ready when I step out of this which is in no sense my home, for it does not in any sense fill the needs of my spirit.

There is one idea I have long entertained, which is the gradual growth of individuality; so, of course, it must begin and grow here. The baby gradually unfolds its powers and shows its traits.

A good friend and correspondent of mine insists that the human spirit comes fully fledged into this world from the spirit home. If it were to pass after birth through no physical intermediate growth into the condition of maturity, that would do, but it has to pass through mental as well as physical stages of growth, and so, presumably, as to the future life the same condition of growth inheres, so it may safely be held that it goes on *ad infinitum*. When the individual passes on, have all the possibilities given it at birth been perfected and wrought up? Every human being who has learned to think, knows that many unfinished possibilities are yet unexercised; presumably they will not die with the earthly life; they are immortal attributes, they cannot die, but must work out their appointed labor; then another life must follow this to do it in. The conditions of that have not yet been made known to us, but very likely it cannot be entirely alien to what we know here, but will probably grow naturally and readily as a sequence from this. We shall have powers to do with, succeeding naturally these we have been accustomed to use; these will be of a kind we know, and have learned to use. The form of matter we shall see with our spiritual eyes, will be an outgrowth and advance of what we know now. So we may claim immortality for intellectual and mental principles; in a word, of all which has any form of life, which is the motive energy, the germ of all, the content of which cannot be known until it is all unfolded; it is an inner and hidden quality until growth shows it, and from the center. What a triumph over primeval man's intellect, such a definition must have been. In the light of the understanding of ideas of this kind, what a delight geometry must have been to those who first formulated the science! Hardly poetry itself could have been more fascinating. Flowers and seed vessels are embodiments of mathematics. I can imagine Linnaeus's delight when he found the principle, and time as well, certain flowers opening and leaves giving out their odors punctually, at their appointed hours. Then their sleep and sensitiveness to the approach and touch of beings! I think, also, that they are sensitive to care, and for certain individuals they show preference, and to places also, manifested in flourishing under some care and manipulation more than that of others. Who can tell us where any of these manifestations began? Remember it is all spiritual life, and we may go on blindly, our spiritual life's sight not being "open." It will certainly take more than one life to learn all its revelations. I am thankful for one life everlasting. If human beings could only begin to live it right, and stray into no ways which shall result in injury to the wondrous mechanism in which the life of this wonderful principle begins its career, so that no ruin of conscience may hinder its upward and onward career.

## COMMENTS OF PROF. H. D. G.

To the Editor of the Religio-Philosophical Journal:

What a pleasure it is to hear from these aged people! It is as though the message came from one who stood right in heaven's gateway, and through the lingering physical form, mirrored the celestial beauties down upon us. And how it lifts us up, with telescopic effect, we seem to be taken almost to the glorious things we are thus enabled to see.

This dear old lady loves the serious and the dignified. And why? Because the harp strings of her life have been quietly toned down to those low sweet strains, and can only vibrate responsive to the gentle refrain of the most refined spiritual harmony. In her criticism she unconsciously pays herself a high compliment. Thus the young artist who sees great beauty in the work of an old master, gives indubitable evidence to the world that similar beauty dwells within his own soul; else he had been better pleased with something less subdued.

There is possibly a passage or two in "From Here to Heaven by Telegraph," that is not in keeping with the dignity of the subject, as generally viewed. I could wish every message equal to the best message, were it not that I prefer to know the whole truth, rather than simply the most agreeable part of it. If it be true that we begin in spirit life as we left off in earth life, we need an occasional message to prove that truth; and the fact that some spirits yet in the flesh are sensitive to the short comings of some that have long ago passed on, is just the proof needed. Therefore I would not suppress a word, though it be a seeming discredit to the cause. I ask no one to shield myself nor Dr. Wells, but I hope that out of the fullness of his heart he will speak naturally and without undue restraint, that we may know him while we are here, the same as we should know him if we were there. Would that people on earth could not so easily hide their short-comings from each other! There would be fewer short-comings to hide.

But the occasional vein of humor indulged, I cannot regard in any such light. Neither is it inconsistent with the highest dignity. Thoughts of the other world have too long been unduly draped. While it is in one sense a very solemn subject, and in another sense

a very joyful subject, it is when properly understood, in every sense an every day subject and should be carried right into the "commonplace" affairs of everyday life. It will lose none of its dignity, by occasionally coming into harmony with those who can appreciate only such a commonplace quality. Like the noblest river, though it be grand in its majesty and powerful in its depth, yet at every graceful turn it hath a shingly shore, on which to disport its smiling wavelets.

When our aged friend grows young again,  
As she will on the other side,  
The joys of yore will return once more,  
As the gay with the solemn abide.

In justice to Dr. Wells I ought, however, to explain that to be successful and do the most good for his patients physically, he is often under the necessity of resorting to wit-ticisms, etc., as a stimulus to their low state of mental excitement. While their spirits are thus temporarily exhilarated, he can get more closely en rapport with them, and thus ascertain more accurately the true state of their health. In course of time this style becomes somewhat habitual, for almost every hour of the day new patients are coming in with faces long and doleful, but who must be sent away in a different frame of mind.

It is a fact that the spirits around us all are very sensitive to anything gloomy or depressed in us; and they cannot do much for us magnetically, while we remain despondent. Neither will medicine take its full effect on the body until the mind is cheered up and diverted from its trials. I have received through a very excellent clairvoyant trance medium some communications from highly progressed spirits, on the gravest questions in Moral Philosophy, and these same spirits have identified themselves by repeating to me through Mr. Rowley's telegraph instrument a portion of what they had given me the same day through the trance medium in a distant part of the city, and I had no thought of making it a matter of test until just at the time that I asked Dr. Wells if that spirit could be allowed to come there and thus identify himself, and it was immediately done! But the point I desired to make was that, in speaking of our health this same profound and dignified spirit supplements his homilies with the general statement that on earth, people as a rule, do not laugh enough; that while we are on earth we must suit ourselves to the conditions of earthly existence; and that people of a serious and devotional turn sometimes go as far to excess with their religion, as do the gay and thoughtless with their frivolity. If I were allowed but one word of advice to a sick friend, I think that after ransacking the vocabulary I should laughingly say, "Laugh!" H. D. G.

CLEVELAND, O., April 4, 1888.

## From the Standpoint of a Student of Occultism.

To the Editor of the Religio-Philosophical Journal:

"L. H. F." asks Wm. E. Coleman and J. J. Morse in particular and Theosophists in general, the following questions:

1. What do you know practically of Spiritualism?
2. What do you know practically of Theosophy?
3. What do you know of good in either?
4. What do you know of evil in either?
5. What do you know of good or evil common to both?

The writer takes advantage of the JOURNAL's offer of space and his replies are written much in the spirit of the voter who reasons that not to cast his ballot on election day, is to neglect one of the duties of good citizenship, even though he knows that his individual expression of opinion is of comparatively little value. The reader may consider that the reply to questions one and two really bar me out of the discussion, since I admit that so far as any experience with the so-called "spirit world" is concerned, I know nothing of it from the practical standpoint of a medium. I have investigated spiritualistic phenomena to a sufficient extent to satisfy myself that there is much to be learned in this direction, and that it is a kind of knowledge that does not lie in the path of the materialist, but as a medium or sensitive under control, I have never lifted the veil which hides spirit from matter.

Of the practical in Theosophy, which I would define as a knowledge of the laws of the universe—the natural and supernatural world, the realm of the body, soul and spirit—I can only say that I stand aghast, as I am forced to compare my dwarfed mental and spiritual growth with my ideal of a wise man, and as I tumble over the rocks at the foot of the mountain, catching, now and then, through the mists, a glimpse of the rugged and dangerous path of knowledge, stretching up and away further than the eye can pierce, I do indeed feel that an assumption of knowledge is not likely to be made by one who has attempted to look above the level of his material life. So I must say that, practically, I know nothing of Theosophy.

What do I know of good in either Theosophy or Spiritualism? If we consider Theosophy as that divine wisdom which includes all knowledge, and not, as some writers unfortunately think, a new doctrine of some sort or other compounded in the mental laboratory of Madame Blavatsky, and others, then, so far as wisdom is to be preferred above all else, do we find an answer to the question: What good is there in Theosophy? Why do those who condemn the founders of the Theosophical Society and the teachings of Theosophy in the same breath not confine their remarks to the teachings, remembering that the occult student has been repeatedly warned by these same much slandered teachers to winnow his own grain, to submit all statements to the judgment of his reason and intuition, and, as far as possible, to test each assertion by the fire of actual experience. To those who condemn would remember this, it seems as though more fairness must be shown in the discussion of questions relating to Theosophy. The fertile brain of no theosophist or mystic of the present day invented the theories of Karma, of reincarnation, of the pantheistic conception of God, and of the grand system of philosophy which teaches from analogy that as man, both body and soul (not spirit), are in a state of evolution, and that as man can see the many forms of life lower in the scale than himself, all slowly working upward along the path which he came, so can he reason (if he has not positive knowledge) that there are beings who have passed on ahead of him, men with more experience, wisdom, and power than himself, "elder brothers of the race." He who is willing to look for it and to read, will find evidences of this knowledge wherever civilized man has left traces of his existence. As one writer has said: "Through the veil of all hieratic and mystic allegories of ancient doctrines, through the gloom and fantastic trials of all initiations, beneath the seals of all sacred writings, on the time-worn fragments of old world temples, on the mutilated faces of the Assyrian or Egyptian sphinx, in the

monstrous or wondrous paintings that translate to the Indian believer the sacred pages of the Vedas, in the strange emblems of our old books on alchemy, and in the ceremonies of admission practiced in all secret societies, one catches glimpses of a doctrine, every where the same. Occult philosophy seems to have been the nurse or god-mother of all religions, the secret lover of all intellectual forces, the key of all divine mysteries." Let him who condemns the teachings of Theosophy because he considers himself able to pass judgment upon the founders of the present movement show instead a better code of ethics than this combined religious and scientific system presents for consideration of the earnest student.

What do I know of good in Spiritualism? I believe that this doctrine has done a truly wonderful work in arresting the tendency of our age towards skepticism, materialism and atheism. It has forced us to think. It has reached the masses, high and low, both within and without our churches, stirring them to a new life and spiritual activity. I believe that Spiritualism is paving the way to a higher and deeper knowledge. As is always the case with advanced thinkers, its disciples have been maligned and abused. That, however, is of little consequence, except to the traducer, for if he casts bitter bread upon the waters of life, he must not complain if it is his only food in later days.

Of questions four and five, I can say that a little knowledge may be a dangerous thing. I have met those who write F. T. S. after their names who, so far as I can judge, will recognize as truth only such theories as conform to their fixed opinions as to what is or is not a law of nature. They are quite as dogmatic as the religionist. This is probably true, also, of some Spiritualists. On the other hand, I do not question but that there are many, the majority, I believe, both in the ranks of Spiritualism and Theosophy, who are earnestly seeking, not to confirm their present opinions, but for a solution of the great mystery of existence and who are ready to welcome truth and light from any quarter. To my mind, every such earnest seeker is a true Theosophist, let his present belief be what it may. "Seek and ye shall find. Knock and it shall be opened unto you."

Boston, Mass. J. RANSOM BRIDGE,  
Prest. Boston T. S.

## Mediumship, and Methods of Investigation.

[Light, London.]

In the United States the cry, it seems, is, "More mediumship and fewer mediums;" less sensation and more facts. We dare say that this represents the situation. We have had a long spell of wonder-hunting, and this has produced its positive fruit in a crop of bogus mediums answering to the demand, and its negative result in a very dense ignorance on the part of the Spiritualists at large of the philosophy of the subject, or of any explanation of the methods and modes of spirit-ation. Thinking Spiritualists are agreed that it is time to revise and reform this state of things.

The question is, how is it to be done? We have already pointed out some ways "how not to do it." The true way is to form a circle or circles, carefully adjusted and composed, the elements being gathered, rejected, re-composed, until the proper combination is secured. This circle should never be changed, except under direction of the unseen operators. It should meet at regular intervals in a room kept for the purpose. The atmosphere should be carefully prepared with some sweet odors; the temperature should be regulated; ventilation should be good. Those who form the circle, an equal proportion of positives and negatives (not necessarily males and females), should take some pains to prepare themselves, in the way that each finds best, for what they are about to do. They should not be tired, excited, worried, or pre-occupied. The mind should be at rest; the body in a state of passivity. The sitting should not be too soon after the consumption of food, nor closely following on the business of the world. An interval of meditation and quiet should precede the sitting. Music usually harmonizes the circle, if it be good; if not, it may profitably be omitted and replaced by easy conversation.

The most important matter is the condition of the medium. If it be a private circle, it is more likely that he will be unweaved by foreign influences. He should be in the circle-room in rest and peace before the sitting. If he be one of the family or a close friend he will be in sympathy with the members of the circle. Any means of making him at home with the sitters will be well employed. When the circle is first constituted it will be best to sit only for an hour or thereabouts, and to make no attempt to force matters. Accept what comes, and maintain an even mind. It is very easy to bring or to generate an atmosphere of scorn and incredulity, which is an effective barrier to any good results.

Assuming that such a circle, so constituted, with a medium who is being developed, or who is already developed, is in sitting, let it be undisturbed for such a length of time—six or twelve months—as will give it a fair chance. Long before that time elapses it will probably have achieved results, or have been reform-d under direction, or have been disintegrated. Let the conditions under which it sits be such as are adequate to exact observation, i. e., such as will not lead to argument or contention as to what did or did not take place in a particular case. Every observer present, be it remembered, is in a more or less highly-strung nervous state, and nothing so effectually stops good results as argument.

Again, let reasonable care be exercised in observation and record. Close attention need not be avoided; and the state of mind of the observer, whether what is called sceptical or otherwise, is quite immaterial. Compare notes after the sitting is over, and reserve all questions for discussion till the sitting breaks up. The records should be full, and should be read over before each meeting, and signed, with emendations and additions, as complete and correct. It is useful at intervals to have these records read again, and discussed; some attempt being made to distinguish what may conceivably be referred to psychological action on the part of the medium, or any person present, from that which seems to be due to the external action of some invisible intelligence. When this latter action seems proven, the further question will arise as to the nature of the intelligence, and, if it claims to be a departed friend of some one present, as to the evidence by which it is identified. It must not be too rashly concluded that this identification is complete, for many very delicate questions enter into the investigation. No point in this inquiry is too minute or apparently unimportant to be followed up.

Lastly, some attempt should be made to construct from sufficient experience a rationale of what has been observed, and to correlate personal observation with theories

which writers have propounded. To this end it is very desirable that all who thus investigate should have some clear knowledge of the experience of others, and of the conclusions at which they have tentatively arrived.

It is not too much to say that a number of circles systematically held on the principles herein laid down would soon provide us with a mass of accurately recorded material for philosophical judgment which would indefinitely advance our knowledge. This is the true scientific method; and it is the very reverse of that attempt to dictate conditions and impose so-called tests which has too long characterized the attempts of men of science (with a few favorable exceptions) to investigate the phenomena of Spiritualism. Moreover, since public mediumship is less and less available, and since results in private are more convincing, it is to the last degree desirable to cultivate the family circle.

For the Religio-Philosophical Journal.

## Shall We Hold to the Name of Spiritualism?

HUDSON TUTTLE.

"Spiritualism has such a load of folly, deception and uncleanness to carry, that I do wish it could receive another name," was the impatient remark of one who has been a believer for many years. What has the dress to do with the pure metal? They who make the mistake and think the bubbling surface of scoria a sample of that which it almost conceals, should be better informed rather than feared. The good opinion of the world is sweet, but it may be gained at too great cost. Our sense of what is right and true should be first considered, and here the world must not enter. This weak acquiescence, this desire to be thought respectable, has brought Spiritualism before the world under the assumed names of "Christian Science," "Faith Cure," "Mental Science," "Metaphysics," "Occultism," etc., and perhaps, in many cases gained it a hearing when otherwise it would not have been entertained. But Spiritualism overlaps all these schemes, and contains them all. There is no other name which can be used to convey the grandeur and infinitude it expresses. It stands as antagonist of materialism. It stands for the science of life, here and hereafter; for the expression of the highest morality and the purest religion.

Where is there another word that expresses a thousandth part of the many sided, diverse yet unitized meaning of this? Ashamed of the term? Every religionist of whatever creed or belief endorses Spiritualism. The bases of all religions is Spiritualism. Our hope and evidence of immortal life rests with it. We might as well say that, because the sun shines down on slimy pools, oozy marshes, and malarial everglades, it should not receive that name.

The rays of the sun, while they expand the blossoms which fill the air with fragrance, hasten the decay in the festering carcass or reeking cesspool. If we believe that there is a life after the death of the physical body; that that life is an infinite prolongation and evolution of this; that the spirit remains unchanged in being, changed only in conditions; that it may hold intercourse with those in this life, we are Spiritualists. If we believe that this view of nature carries with it the highest, purest and most practical system of morals; that it is the basis of true religion, expressed in the loftiest phases of self-forgetfulness in helping others, in noble living from the cradle to the grave, we are Spiritualists. If we refer the fleeting changes we call creation, from the expanding bud to the revolving sun, to force, which thus being made cognizant in matter, carries with it as a corollary that it is intelligent, loving and wise, planning for a purpose, and pursuing a well defined course to an end predetermined, so predetermined that even man with his finite mind often can calculate what it must be, if we place this power, which is only another name for spirit, in its infinite expression, then we are Spiritualists.

When I glance over this vast province which underlies the known, the seen, the heard, the felt, which sustains all, is the life and active moving force of all; when I study its expression in the countless millions of suns which wheel and dance in the mazy circles of the heavens to divine harmony, holding each other in the embrace of magnetic energy across chasms of space incomprehensible; when I turn to the protoplasmic atoms of life's beginning and trace with what precision through changing forms of plastic being the man who was born into this world and the higher faculties of his being evolved in similitude to the infinite expression of spirit in the universe; when I look around into the future of cycling ages of eons of ages, and am conscious of the unceasing development, onward and upward, with wider, wider horizons until from the heights of knowledge, and moral grandeur, the broadening circle embraces far more than we now can conceive of the All, there is no word as perfect and all expressive in its application to all these varying yet harmoniously blending aspects, forming a system of philosophy and science of nature, as Spiritualism. Can there be a better? Can there be one of more glorious interpretation? Can there be one which places an opposing system at greater disadvantage? There can be but one other, that of materialism; we must be either Spiritualists or materialists. I prefer the former name. I not only prefer, but am forced to accept it as the title of that system of philosophy; I am by the cogency of facts which I cannot ignore. It is the Tree of Life, like the fabled ash of Norseland, which strikes its roots into the foundation of the material world and stretches its branches into the heavens. What to me is it that weary tramps seek shelter under its shade, or now and then a scavenger bird alights in its branches! The nations of earth from generation to generation have been encamped around its giant trunk, and the darkest hours that have ever tried the souls of men have been gladdened by the songs from its high coronal of bloom.

Let us not give the great World Tree another name because a few vagrants have stolen its fruits, or come with Sodom apples under its name. They have their day, but Spiritualism is without day or year, or limit of duration.

There is nothing so delightful as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest flash of lightning comes from the blackest clouds.—Colton.

For the Religio-Philosophical Journal.

Moore's Dilemma Reviewed.

WM. B. HART, M. D.

Spiritualism in its central claim—spirit return—may or may not be true, but that it is true seems exceedingly difficult to prove, or satisfy honest doubt; and its so-called philosophy, with possibly one or two exceptions, appears to be irretrievably swamped in a mass of discrepancies or discordant testimony, and each additional revelation serves only to precipitate it deeper and deeper in inextricable confusion.

This has been made apparent in the discussion participated in by seven representative Spiritualists on the one hand, and one dissenter on the other, together with that exceedingly pretentious and captivating phase of the occult, ycleped "From Here to Heaven by Telegraph," which has dominated, it seems, nearly every other interest in the JOURNAL for a long time.

In view of this latter development, I observe some over-sanguine correspondents predict a new era of prosperity and triumph, while I suspect other lookers-on foresee, or think they foresee, a coming crisis, which, if not now impending, is sure to come before Spiritualism achieves that recognition and standing it covets. Pursuant to this state of things the present writer with a view of isolating and emphasizing the precise points at issue, as he understands them, begs leave to offer this running commentary and to ask a hearing at this time.

In initiating the discussion above alluded to, Mr. Moore has indicated the difficulties Spiritualism has to encounter in a series of questions which for pertinency, clearness of conception and force, leaves little or nothing to be added or desired; and had they been met with an adequate comprehension of their significance, I should not have requested an audience.

The precarious tenure of the spiritual hypothesis is easily seen when one permits himself to analyze and compare alleged spirit testimony. With conspicuous inconsistency representative Spiritualists reject the Hebrew and Christian revelations, not only on the *a priori* ground of antecedent incredulity, but on the ground of their discrepancies—the conflict of statement between witnesses accredited as having been inspired. But when reminded that their own revelations are open to similar objections, they resort to the same arguments or the same line of defense, which characterizes the apologetic and polemical writings of the most orthodox in defense of the Bible.

Referring to Mr. Moore's request for "some book that gives a true statement of our actual condition after death," Mr. G. B. Stebbins replies: "Such a book he could not probably understand, and therefore would not accept or welcome it." Precisely in this fashion theologians argue where complaint is made of the meagerness in details of the scriptural accounts of the future world. Mr. Stebbins adds: "In his early youth if any one had put in his hands a book giving truly the condition and experience of S. F. Moore as a mature man, it would have been incomprehensible." True, that is, to the extent the faculties of childhood differ from those of adult age. Further than this the illustration does not apply. To the extent the complaint is made by Mr. Moore, there is no such disparity as is here intimated. When spirits discourse of progression; of trans-terrestrial retributions; of writing up the biography of Mar's inhabitants; whether spirits have arrived at clearer conceptions of God or really know any thing about such a Being; whether they understand the constitution of magnetism, electricity, or the attraction of gravitation, better than they did when on earth; I say, when spirits essay to enlighten us on these matters, can we not understand them? The rationale, the nexus of terrestrial and trans-terrene continuity, or the "how" of the transubstantiation of the corporeal man into the man spiritual, is not here in question, but plane matters of fact cognizable alike by man in either condition of existence. True, the spirit of Lord Bacon, through Dr. Dexter in Judge Edmonds' report, can give us a rehash in elevated diction of what we already knew through the "Vestiges;" and Dr. Wells, in telegraphic dots and dashes, if not equally rhetorical, is more than a match for the great Chancellor in the diphany with which he dispenses at second hand speculations for the edification of us benighted mortals. But how about facts not already exploited by some spirit yet in the flesh?

Referring to our "actual condition after death," Mr. Stebbins remarks: "That it is higher, finer, and with larger range than here, is about all we can take in; so much we got from our best seers, and none outside of Spiritualism get this so well as those within its charmed circle." "Our best seers!" But how does Mr. Stebbins know who those are—who are and who are not entitled to credit? If this gentleman would but expend a tithe of the acumen we all know he possesses, on this one point, it might help the good cause where it needs help the most. What we need in this emergency is a criterion of credibility we can depend on. But from the very nature of the case it is to be feared such cannot be furnished by any one, since we are wholly dependent upon spirit testimony for every thing we know of the Spirit-world, and in fact, for the very basis on which a judgment can be rendered.

It is idle to think of pitting our wits against the say-so of a spirit inasmuch as we are not its peer, and for the sufficient reason that we know nothing, absolutely nothing, of the case contested save as the spirit tells us. The simple fact is, in this instance, Mr. Stebbins begs the question—a common fallacy—as does Mr. Lyman C. Howe where he refers to "The uniform assurance of all intelligent spirits." When any one can give us a rule by which spirits are differentiated into intelligent and non-intelligent, it will be time enough to designate them as the one or the other.

This latter gentleman remarks: "I never saw two Englishmen that agreed in their descriptions of details of life in their own land. I have heard square contradictions upon questions of social life in England by intelligent natives, both of whom I believed to be sincere, each stating the fact as he saw and remembered; but it never shook my faith in the existence of that country or the civilization, or the general reliability of English literature." We have in this extract a very common form of vicious reasoning. The fallacy lies in the confusion of ideas, the confounding the non-essential with the essential in testimony, or the arbitrary assumption of what is essential. (Here again, we have an illustration of the way certain clergymen fence and parry where an ungracious discrepancy in the Bible is to be disposed of. In this citation from Mr. Howe there is a tacit assumption that this or that item in the testimony is all we need concern ourselves about; and that if witnesses agree touching the one he is interested in, disagreement on other matters is immaterial.)



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CHICAGO, ILL., Saturday, April 28, 1888.

## The Case of Dr. Shufeldt.

The case of Dr. R. W. Shufeldt of the medical Department of the Army, about which the press has had much to say the past few months, is of much more than personal interest, since the treatment of this officer by the War Department seems to indicate the policy of our government toward men of science, who hold positions in the army.

Dr. Shufeldt when only about fourteen served as a warrant officer on board of a United States man-of-war and saw service in the South Atlantic. His father, Admiral Shufeldt wished to educate him as an engineer, and the son followed a course of engineering in the university for four years; but his aptitude was for the natural sciences. He was appointed as assistant in the old Army Medical Museum of Washington where, while following his museum work, he studied medicine with such success that he soon graduated with high honors and received the prize for the best thesis. This was in 1876. He presented himself before the Army Medical Examining Board of New York with the understanding on the part of his examiners that he came into the army with the view of obtaining facilities for scientific work and of being employed as a scientific investigator.

After four years campaigning on the then remote frontier, during which he did work for the government which received the thanks of eminent scientific men, he was detailed to the Army Medical Museum and appointed honorary curator in the Smithsonian Institution, where he did much scientific work, valuable papers appearing from his pen in rapid succession. Indeed he showed greater talent than many of the army officers, who cared more for society than for science desired to see displayed, and Dr. Shufeldt was soon ordered to duty in unhealthy barracks south of New Orleans. Here he made a valuable collection for the Smithsonian Institution, wrote many papers and after appearing before an Examining Board, was able to secure his old position in the Museum.

He had now passed all his examinations for the highest grade in the corps and seemed to hold a position in which he would be allowed to pursue his contemplated scientific work. But at the end of a few months Dr. Shufeldt was one morning without any warning, sent to Fort Wingate, New Mexico, an army post situated in the midst of a desert. The brilliancy with which this movement was executed delighted the pleasure-loving, fashion-following, ball-attending officers of his corps, which was reputedly a scientific one. Not to speak of the injustice done to an able and useful officer, the short-sighted policy of the government in placing itself in an unfriendly attitude toward men of science and their work deserves nothing but condemnation.

At Wingate, while performing all the official duties pertaining to his routine work, he continued his scientific labors; and his numerous papers and drawings illustrating them, prepared while removed from civilized centres, received recognition here and abroad of learned bodies which bestowed their membership upon him. The Doctor now thought himself justified in asking to be removed to some field of duty where his facilities for scientific work would be better, and some of his scientific friends, informed of his purpose, generously wrote to him or to Washington testimonials to his scientific services, and seconded his desire to be removed to some place where he could prosecute his work. Among those who thus wrote

may be mentioned Oliver Wendell Holmes, Prof. Asa Gray, Agassiz, Richard Owen, Prof. Huxley, and the Royal Societies of Belgium, Italy, Sweden and other countries. Dr. Shufeldt's communication to the War Department, accompanied by such letters, received no official reply.

The army as an organization, and the political machine at Washington have no sympathy with science, no interest in it, and the eminent testimonials which the Doctor had received, produced no effect; but a letter from him touching his case, published in the *Nation* called forth from the War Department a prompt demand as to why he should not be tried by court martial. He replied that while he had pointed out a defect in the public service, he had violated no technical military law, and that his position in the army did not deprive him of the rights of an American citizen. The War Office upon reconsideration, evidently saw that its demand had been made in haste.

The Doctor next in a letter to the Secretary of War asked to be ordered to an Eastern station where he could arrange to leave the army and take some position in life where culture and ability were in demand. This letter brought no response. A few months later some accusations were brought against Dr. Shufeldt by the commanding officer at Wingate. The accused demanded a Court of Inquiry. A court (a "packed court") the JOURNAL is informed was promptly organized. The examination commenced and continued fourteen days, during which the entire army record of the Doctor was pulled and twisted about in all possible lights, but nothing was proved against him. The proceedings were sent last November to Washington. There they were pigeon-holed and the Doctor was not allowed to know officially that he was exonerated. A painful form of heart disease, made worse by his conducting his case in court, compelled him to retire from duty, and months ago he applied, and physicians for him, to be placed upon the retired list. This application also was ignored, when military law demanded that it be acted upon promptly.

Certainly the treatment Dr. Shufeldt has received seems very much like that which scientific investigators received at the dawn of science some centuries ago. It is a conspiracy of dunces against a genius, and the policy seems to be to annoy, worry and persecute him, and, as far as possible humiliate and disgrace him because he is not merely an army officer, but a man of genius, of scientific attainments, a man honored by learned bodies in Europe as well as in America, for his contributions to science, while those whose envy and ill-will are at the bottom of this persecution are unknown beyond their commands and the society in which their brass buttons and their shoulder-straps make them conspicuous.

It is not creditable to the Government that in the midst of an arid desert is kept a man who is honored for his valuable work in scientific circles, and whose request, in a time of peace, that he may be stationed where he can have the use of libraries and museums to assist him in prosecuting his labors, is absolutely ignored and whose services which have received praise from the most distinguished savants of the world, secure for their author no official consideration whatever. This subject is one to which our political economists should give attention.

## The Fear of Death.

Such is the fearful title of an editorial in the New York *Independent* which opens by saying: "Death destroys the body in which man has but domicile during the present life, and through which all his relations with this life are established and continued. It hence terminates his career on earth, and permanently dissevers him from all direct participation in its affairs, either by absolute annihilation, or by removal to some other sphere of existence. The dead man is no longer in the body, and no longer in this world for any purpose. The simple statement makes death, to human thought, an awful event. We see why death is styled 'the king of terrors.' There is no relief from this fear in science, in mere philosophy. But religion awakens hope, and Christ has brought life and immortality to light. Paul had no fear, 'the inspiring hope of the future banishing fear from his mind.' Christianity is the religion of hope for sinners; millions, in dying, have been cheered and their fear gone."

"The dead man... is no longer in this world for any purpose," is the assumption of the *Independent*. The mislabeled dead man is born into a higher life, clothed upon with a spiritual body which passed from the dying clay as the spirit left it, and he is in this world sometimes, to cheer and help those he loves, is the word of Spiritualism,—verified by the testimony of a cloud of witnesses, whose words the *Independent*, in its blind bigotry, ignores. But they shall increase while it decreases.

The fear of death is a natural and self-preservative instinct, planted in our being that we may not rashly "shuffle off this mortal coil," but death in its fit time is not "the king of terrors" to the thoughtful Spiritualist, but the wondrous and beautiful step into a higher life. The hope which religion gives is the soul's native intuition of immortality, not alone in the Christian but ages before Christ, emphasized by him, proved to his apostles by his resurrection—the rising and appearance of the spirit-form and not of the dead clay. Pagans as well as Christians have been cheered in their last earthly hours by visions of the opening future. Primitive Christianity, closely akin to modern Spirit-

ualism was a revival of the immortal hope, but Spiritualism verified that hope by proof positive and makes death and the after life and spirit presence natural and beautiful,—not miraculous. It holds man responsible for his own acts, with no Hebrew scapegoat or evangelical vicarious atonement, making beast or man or angel carry away or suffer for his sins. Depressing and narrow is the *Independent's* thought of death.

"Light, more light," not only from the tomb of the risen Christ, but from many lands and ages, our own day last but not least.

## A Theosophist Before a Spiritualist Society.

Mr. W. Q. Judge, General Secretary of the Theosophical Society of America, lectured for the Young People's Progressive Society last Sunday evening. President Coverdale in introducing the speaker spoke substantially as follows: "This society is a religious body; its members are seeking the highest spiritual truth. While we are Spiritualists we recognize the excellent work which others are doing in their search after spiritual knowledge, and are ever glad to listen to the presentation of views held by earnest brother seekers, whether they be Theosophists or Spiritualists, Christians or Jews. There are many points of agreement between Theosophy and Spiritualism and the differences seem to me must be of minor importance. Theosophists may learn from Spiritualists, and some things in Theosophy it were well for Spiritualists to emphasize more fully than is usually the case. The speculative views of some Spiritualists do not stand for Spiritualism, and the speculations of some Theosophists are, I am told, no fair criterion by which to weigh Theosophy. Mr. Judge is a gentleman of learning and an ardent seeker after truth; as such I commend him to your thoughtful attention, offering him a free platform and attentive hearing, without endorsing what he may have to say."

Mr. Judge took for his theme "Theosophy and its Relations to Spiritualism." "Theosophy," said the speaker, "is the knowledge of God. There should be no antagonism between Theosophists and Spiritualists; both affirm the truth of the phenomena, of which there is a vast array after eliminating all the fraud. Theosophists account for many of these phenomenal demonstrations in a different way from that of Spiritualists, but both agree as to their psychic origin. For Theosophists and Spiritualists what is the center of the temple? Living man! and he approaches it through either door desiring to know his real destiny. Neither Theosophists nor Spiritualists have unadulterated truth but are trying to find it. The Theosophical Society is a body of investigators; they do not claim to have discovered the ultimate truth. Their first object is the formation of a universal brotherhood of man in which all shall be truly brothers, each with the other's welfare fully at heart. They seek to spiritualize matter, so to speak, instead of materializing spirit. The spirit of all men is one, and is the basis of brotherhood. When such a brotherhood is consummated all men will realize that an injury to one member is an offense against the whole body."

The central thought of the entire discourse was self-culture, a well developed rounded out character full of love and kindness, intent on altruistic effort.

The *Co-operative News* (Dewsbury, Eng.) for March 31st, contains an excellent portrait of George Jacob Holyoake, with an interesting sketch of his life. Mr. Holyoake has long been a prominent representative of the best aspirations of the workingmen of Great Britain. His work has been eminently constructive. Reform, not revolution, has been his watchword. Of the English labor movement, Prof. Goldwin Smith has said: "It has been led by men like Mr. Holyoake, who were not self-seekers, who were not demagogues, who had nothing at heart but the real interest of the working class, and who, when conflict arose between employers and employees, were not for interminable war to their own profit, but for peace with justice." In addition to his unselfish devotion to duty, Mr. Holyoake's native tact has been conspicuous among the qualities which have enabled him to command the attention and respect of opponents. It was Mr. Cobden who said of him that he was "the man who could say the most unpleasant thing in the least unpleasant way." Yet this man so gentle and so mild, walked to fame through persecution and the prison cell. The story of his life is as interesting as any novel. He is the author of many free thought, educational, and political works, which are equally admirable for the accurate information they contain and for their author's finished, epigrammatic style. His "History of Co-operation," a standard work—to mention only one of his productions—a valuable collection of facts in regard to an important social movement, is "as interesting" as has been observed "as a child's first fairy tale." Mr. Holyoake is famous not only as a thinker and writer but as an accomplished and effective public speaker, and if the House of Commons were as open to men who have instructed others while thinking little of their own emolument, as it is to wealth and hereditary influences, Mr. Holyoake would long ago have been elected to that body. There are but few, if any men in England who command more universal respect among thinkers and authors than does this modest and unselfish reformer. Mr. Holyoake is now about seventy years of age, still intellectually alert, young in spirit, and hopeful of the future.

## Psychical Science.

Much interest has been evoked, during the past week by the JOURNAL's announcement of a lecture by Prof. Coues. The evidences of a large audience became so manifest that it was found necessary to change the place of meeting from Kimball hall as announced last week, to the large auditorium of the First Methodist Church corner of Clark and Washington streets, where Dr. Coues will speak on Thursday evening, the 26th. As stated in last issue the lecture is under the auspices of the Western Society for Psychical Research. Admission free, and the public is invited.

A few years ago Rev. George C. Miln, then a Unitarian minister, caused quite a sensation by announcing to his congregation in this city that he did not believe in Christianity and was doubtful as to a Deity and the immortality of the soul. With his changed views he knew that a Christian pulpit was no place for him, but he evidently wanted to pose as a martyr, and as such for a while, he had the sympathy of many. Those who knew him, including prominent agnostics in this city, had but little sympathy to spare for him, since they regarded him as a sensationalist, and the better informed among the liberals generally, soon came to have a very elevated opinion of him either as a thinker or as a man of high moral purpose. His ambition to become an actor saved liberalism from the misfortune of having him as one of its lecturers. He has not been a success on the stage, while it has been clear for some time that he has been morally on the down grade. Now he is defendant in a divorce suit in this city brought by his wife for conduct, which he himself admits, carries the double disgrace of adultery and the ruin of a girl intrusted to his care. The stage ought to have no use for such a man. Too many characters like Miln have appealed to liberals for sympathy. Rev. George Chaffney is a man of the same type, although of less education. He was first a Methodist minister, afterwards a Unitarian preacher, then a disciple of Ingersoll, whom he tried to imitate, and still later, a Spiritualist, a theosophist an occultist, etc., etc. He was constantly itching for attention and applause, and he had some change to announce every few months. His infatuation with the woman by whom he claimed to have been converted, and his desertion of his wife and children are among the later incidents in the career of this demoralized and unfortunate man. Another of this type is Rev. S. P. Putnam, who after preaching first Orthodoxy and then Unitarianism a few years, when some scandalous conduct had brought him into disgrace with his church suddenly became a rabid "infidel" and free lover. Subsequently he got himself elected an officer of the liberal league which had such an unsavory reputation that its name had to be changed to save it from contempt and loathing. Putnam, too, left his family and his wife who obtained a divorce from him on the charge of adultery. How much better are these men than Orthodox preachers whose immoralities some of the free-thought papers never fail to notice? The JOURNAL despises hypocrites who practice vice under the mask of preachers and reformers. Whether they call themselves "Orthodox" or "Liberals," makes no difference whatever in regard to their unworthiness, and shall make none as to the JOURNAL's attitude toward them.

The Ontario Government has declined to grant letters patent of incorporation to the Secularists who desired to form a joint stock company to publish *Secular Thought*. The ground of refusal is that Canada is a Christian country, and that, in consequence, agnostics, atheists, deists, secularists, and free thinkers generally, can not be given legal recognition. This is the ground on which the Canadian courts decided that the contract of the Mayor of Napane (Ont.) with B. F. Underwood and his friend, Allen Pringle, for the use of the city hall, was, about a dozen years ago, pronounced invalid. Mr. Underwood's lectures, said the court in substance, were unobjectionable as to tone, and those who engaged him were worthy gentlemen, sincerely interested in advancing their views; but the utterance of those views being opposed to Christianity, which is the established law of the dominion, is without legal approval and, therefore, the contract is null and void. A similar decision was made in Pennsylvania in the case growing out of Mr. Underwood's lectures given several years ago at Irwin's Station. These old statutes are sleeping lions, which seem harmless ordinarily, but which may at any time be awakened into ferocity against the dearest rights and liberties. There is no just reason why the Secularists of Toronto should not be allowed to form a joint stock company and be legally recognized by the Government; but the bigotry and hypocrisy of to-day are glad to materialize the persecuting spirit of the past, and to employ it in resisting encroachments upon the theological and ecclesiastical conservatism which is frightened by nineteenth century radicalism. Spiritualists are in cordial sympathy with secularists and every other class of thinkers in securing impartial freedom and equal and exact justice for all.

The New York Court of Appeals has rendered an opinion of importance in the will case of Thomas Gunning who died about five years ago and left a part of his estate in trust for the purchase of masses for his own soul, the souls of his relations and the souls of all other persons in purgatory. The decision is that a trust created for the purchase of masses for persons alleged to be in purgatory is not valid.

## GENERAL ITEMS

Giles B. Stebbins has gone to Western New York for three weeks.

Mrs. Hamilton Douglas of Atlanta is the only woman lawyer in Georgia.

Confucius now has a direct descendant of the seventy-second generation in London. He is a Chinese scholar of eminence.

A correspondent writes that J. Clegg Wright had a brilliant success at the anniversary at Cleveland.

The author, Wm. I. Gill, writes: "The RELIGIO-PHILOSOPHICAL JOURNAL is particularly good lately. It is the best weekly I know."

J. Clegg Wright speaks at Lynn, Mass., April 29th; Troy, N. Y., during May; Saratoga Springs during July, and will spend August at the camps.

Owing to sickness in Justice Woodman's family he was unable to try the cases of the Bangs Sisters on Saturday last. The matter comes up on Wednesday of this week.

The fortieth anniversary of the appearance of spiritual manifestations at Hydesville was celebrated at New Orleans by the Spiritualists Association. Addresses were delivered by Dr. J. W. Allen and Mr. George Benson.

The Philosophy of Care by Dr. E. D. Babbitt is said to contain all that was valuable in his Health Guide and Manual, besides much more valuable and original matter. Price 50 cents; postage 6 cents extra. For sale at this office.

W. E. Esty writes: "In the whole labyrinth of Spiritualism is there any trail more promising than the one now followed by Prof. G. I hope his most valuable papers will prove to be only the introduction to a new series, and the beginning of a new departure in investigation."

It is said that immediately after the Emperor Frederick left San Remo the sultan sent him a collar, consisting of nine hazelnuts with inscriptions from the Koran, over which the dervishes and sheiks of the palace had prayed, and which, as the sultan assured the crown prince, would cure him as if by magic.

Emma Althouse, a young woman of Attica, N. Y., who has been subject to trances of long duration for some time, awoke April 20th, after a sleep of thirty-three days. When told of her protracted sleep, she evinced much surprise. During her sleep her grandfather, residing at Mumfords, Ky., died. Upon awakening she informed the family physician of the fact, but could not tell how she came to know it. While in the trance she has taken no food, except a small quantity of milk, and does not experience any desire for nourishment.

Mrs. Nettie Howell, who resided in Dust Camp, Gilmer County, W. Va., while attending class meeting one Sunday morning lately, arose, and in accents of religious ecstasy exclaimed: "Brothers and sisters, I know that my Redeemer liveth. I see him now in the flesh." Then, turning to a gentleman standing near, a Mr. Post, she told him to meet her in Heaven. She also spoke in similar words of appeal to Mrs. Post and the minister. Then, turning to her husband, she exclaimed, "O, Charley," and fell back dead.

Miss Marie Brown, the ardent champion of the early discovery of America by Leif Erikson, deserves credit for her historical research, and she should be encouraged to continue it. There is now no doubt that the great Scandinavian gave a new world to the old and an old world to the new. But it is not worth while in doing full justice to Erikson to disparage the work or to belittle the personality of Columbus, whose genius and courage which rest upon an enduring foundation, will ever command the admiration of the world.

Dr. Whitwell, the proprietor of the private establishment at San Francisco, Cal., where Mind Reader Rish op is under treatment for mental aberration, states that Bishop will soon be all right again. The mind-reader's troubles are supposed to have originated in the excessive use of morphine. This vice, combined with the fatigue of a lecturing tour and a bad case of infatuation for a frisky grass-widow, made it desirable for him to spend a few weeks in the private home of fashionable inebriates and other erratic society people where he is now lodged.

Thomas Buckman writes: "The Clackamas County Society of Spiritualists will hold a Grove meeting on its grounds at New Era, Ore., beginning Friday, June 8th, and holding over two Sundays. State writing, clairvoyant test and trance speaking mediums have been engaged to attend the meeting. The committee of arrangements will use every reasonable endeavor, including the usual reduction of railroad fare, to make the meeting a success. The society have a good hall on the grounds, and a hotel with accommodations for boarders and lodgers. A cordial invitation is extended to all."

Mrs. Mary E. Van Horn, of Milwaukee, Wis., writes: "Your fidelity to the cause in regard to fraudulent manifestations should meet the approval of every honest Spiritualist. The truth is so dear to me that I feel that fraud should be placed in its proper light and I for one am thankful that you have the moral courage to come to the front when the cause is being prostituted for the sake of the money it may bring in. I believe in charity, but justice cries louder in these cases. Our anniversary exercises passed off very pleasantly, and were spoken of by all as a complete success. The State organization of Spiritualists will hold its regular quarterly conference here in June, when we hope to see a goodly number in attendance."



At 10:30 o'clock one Sunday the Temple at Independence, Mo., was packed to hear a sermon by President Joseph Smith, the living head of the Church of the Latter-Day Saints, so far, at any rate, as this world is concerned, and the son of the original Joseph Smith, who promulgated the Book of Mormon. The reverend speaker argued that his church believed all that the orthodox churches did, and on the strength of good witnesses, went further, believing the Book of Mormon and its revelations, and he asked who would dare to claim that their salvation could be jeopardized by believing the additional doctrines of the saints, the laying on of hands, etc.

A. L. Coyerdale writes: "Mr. Slater's appearance last November, under the auspices of the Young People's Progressive Society, will be remembered by many who, interested in the phenomena and philosophy of Spiritualism, sought enlightenment at his séances, which during the coming month of May will be repeated. His tests can not be doubted; names, incidents, and places being given with such striking correctness. Mr. Slater will appear in Martine's South Side Hall, Indiana Ave and 22d St., Sunday, May 6th, at 3 and at 7:45 P. M. Early attendance will be necessary to secure good seats."

The Société Magnétique de France has just been constituted. Its location is at the office of the *Journal du Magnétisme*, 5 Boulevard du Temple, Paris. Among its members we notice the names of Drs. Ochorowicz, Moricourt, Reiglier, Luce, Deniau, de Paris; Liebeault, Fontan, Perrouet, Alliot, Bonney, Cornilleu, David, Dupont, Mora, Ripault, Anfosse, Babbitt, Bourla, de Das, Lequart, etc., etc., correspondents. The savants or litterateurs, W. Crookes, Eugene Nus, Eugene de Bonneville, Delbœuf, Peladan, E. Yung, Stainton-Moses, Darville, Papus, Fauvety, Mme Blavatsky, etc., etc.

The Theosophists of America held their annual convention in this city last Sunday, with delegates from Boston, New York, Washington, Omaha, Minneapolis, Cincinnati, St. Louis, and many other places. The best known representatives were Dr. Elliott Cones, Mr. W. Q. Judge, Dr. J. D. Buck and Mr. E. B. Page. The affairs of the society at large were reported as most satisfactory. Dr. J. D. Buck read a paper which was pronounced very able by a number of Spiritualists and other "outsiders" who listened to it. We regret that we did not hear it read, and hope to be able to publish an abstract in the JOURNAL.

The following curious incident comes from Kansas City, Mo.: "Last night the little daughter of A. O. Swift, Deputy Postmaster at Nebraska City, Neb., was pronounced dead from typhoid pneumonia, and had all the appearances of death. The mother could not be persuaded to leave the little one. About 3 o'clock this morning her screams of joy awoke the whole neighborhood, and several persons entered to find the child sitting on its mother's lap, refreshed and apparently well. It has improved steadily since then, and is doing excellently to-night. The mother says that she was weeping over the inanimate form and was kissing the cold lips in an agony of grief, when suddenly the little one opened its eyes and the next instant threw its arms about her neck."

At the eight-day annual conference of Latter-Day Saints at Independence, Mo., one of the members related a vision in which he said he saw St. Joseph, meaning President Smith, plowing, and his wife, Sister Smith, following behind dropping corn. At first the plow would not scour, but finally it went all right, and the earth from the plow seemed to shoot ahead as much as six feet. This was interpreted to mean that though the Saints had suffered much in the past they have many happy days before them. Much enthusiasm was aroused by the telling of this vision. The question of establishing a mission among the Cherokee tribe in the Indian Territory was discussed, the sentiment being generally in favor of such action. It was referred to a committee of seven, including the Bishopric.

The question was recently asked of eight leading ministers of Charleston, S. C.: "What is the fate of the heathen after death?" The Methodist, Episcopalian, Unitarian, Catholic, and Jew express the opinion held by Plus IX., that those who are invincibly ignorant of the truths revealed by Christ or of the teaching of the true church and who faithfully observe the divine natural law, aided by the light of reason and the grace of God, may be saved. Dr. Thompson, Scotch Presbyterian, thinks that all who die without conversion, heathen or Christian, are damned. Dr. Brackett, Presbyterian, thinks that the heathen will be judged by their own conscience, but doubts their salvation unless converted. Dr. Ford, Baptist, expresses the opinion that there is no salvation out of Christ, and that God has done enough to leave the heathen "without excuse."

A Bombay paper gives a description of a Regimental Camp of British soldiers at Bareilly as seen December 30, 1887. There are four parallel rows of soldier's tents, in front of which is the public thoroughfare. At the right on both sides are the tents of the General and other officers, and of camp-followers, shop-keepers, etc. In front of the main body of the soldiers' tents, just across the roadway, are two rows of tents provided and supervised by the British Government for licensed prostitutes attached to the regiment. In proximity to these tents is the native Christian Church, its front entrance facing the tents set apart for sensuality. In this church is held a school for the children of the native Christians. The native people of India look with amazement upon these Gov-

ernment tents of harlotry which are provided for British soldiers with as much method and care, as are their rations of food; and near and fronting these tents a church for teaching religion and morality. The natives cannot understand it. They are not, with such a spectacle before them, easily convinced that Christianity is a better religion than theirs, or that Christian people are morally fit to be their teachers.

In the death of Roscoe Conkling the country has lost a man of great intellectual power, whose public career includes valuable and distinguished services to the country and some of the most brilliant episodes in its later history. He was an original and imperious personality, a man of great resources, of commanding presence and speech, of the finest personal integrity, and yet with an arrogance and bitterness toward opponents, and even toward friends who objected to anything in his despotic party management, which detracted greatly from the dignity of his character, and, with his personal politics, brought to an abrupt termination a career which otherwise would have been as commanding and permanent as it was vigorous and brilliant. He was an orator of the first rank, a skillful rhetorician, a colner of striking phrases, a natural actor, and to his intellectual accomplishments were added the advantages of the most picturesque figure in public life since the death of Webster. Mr. Conkling's conceptions of public life as related to personal, political rights and privileges were not, it must be said, up to the level of average public sentiment, and even his great genius for management and leadership and his incorruptible honesty did not blind the rank and file of his own party to the defects of his character or the falsity of some of his ideas regarding the rights of political representatives.

#### Heber Newton's Views of the Present Transitional Period.

Following up his Easter sermon on the next Sunday with a continuation of the same line of thought as was briefly reported in the JOURNAL at the time, Dr. Newton embodied some views of interest to Spiritualists. After declaring his belief "that we were passing out of one order of thought into a new order, having outgrown the traditional systems without as yet having found a new formula for faith harmonious with our new knowledge," Dr. Newton said:

"This transitional period is complicated by the materialistic temper engendered by our physical sciences and by our industrial conditions. Thus there has come about in the world of culture a widespread skepticism concerning the hereafter, typical illustrations of which were given. 'On the other hand, below the surface of society Spiritualism again makes its appearance, reproducing the varied phenomena known of old in Rome. To the superficial observer the faith in immortality seems lost between the extremes of skepticism and superstition. A deeper student of the signs of the times will see in this state of thought the disturbance consequent upon the break up of an old system, out of which there is to issue a new rest in some golden means of faith. Skepticism is producing the void into which all the forces making for this faith must stream. As Mr. Darwin at one time confessed, it is 'an intolerable thought' that man should so slowly climb to his present attainments only to be blotted out of being. Spiritualism is holding hosts of men to the old faith, keeping it alive in hearts that would otherwise despair, and restoring to it minds which had lost it. If it can ever establish its claims the case will be settled. If it fails to do this it will at least have tidied over a critical period for multitudes of souls."

"A generation or decade hence the systematic and scientific investigations now going on may have reached some issue and this strange compound of charlatanism and something else be resolved and the unknown plus be discovered. Spiritualism does not seem sufficiently spiritual to beget again the faith of the future. Science is ceasing to be dogmatically anti-religious save in the case of a few belated physicists. Every path is leading out into the mystery of an unseen universe. Hints from every hand are opening of the possibility and probability of a life beyond our ken. Science finds fresh parables for this great hope in her physical studies. The borderland of science is just being opened by trained savants, and the first fruits brought back to us are tokens that the superstition as to man's nature may be, after all, a fact. Mesmerism is accepted now under the more respectable alias of Hypnotism. Occult powers which were scouted a few years ago are calmly accepted by the Faculty. It looks as though another generation or decade might see a revolution in respect to man's nature which would make skepticism about spirits an impertinence."

"Philosophy is reasserting the ancient spiritual thought of life which will dissipate the fog bred of the materialistic systems in vogue to-day. Religion is sublimating her creeds and extracting that pure essence of theology which, in a more reasonable thought of God and man, will renew faith and hope. Perhaps, as Morley has hinted, the age is preparing the way for another great World Soul who shall speak the Word for which mankind is waiting and crystallize the new faith."

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The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

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The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd Street.

The Chicago Association of Universal, Radical, Progressive Spiritualists and Mediums' Society meets in Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 P. M., and 7:30 P. M. The public cordially invited. Admission five cents.

The Spiritual Union meets in the Princess Opera House, 550 W. Madison Street, every Sunday at 8 and 7:45 P. M. Speech, music and tests. Visiting mediums cordially invited.

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The Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting has removed to Columbia Hall, 878, 6th Ave., (formerly at Spencer Hall, 14th St.) services every Sunday at 2:45 P. M., and 7:45 evening.

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## Voices from the People.

AND  
INFORMATION ON VARIOUS SUBJECTSFor the Religio-Philosophical Journal  
**Winged Love.**

FLORENCE M. HOLBROOK.

Hath true love fled?  
Is romance dead?  
Is this world's store  
No more than a dream?  
Of pelf and gain?

Hath Venus, girl  
With love and mirth,  
For summer's bowers  
Left but the powers  
Of wind and rain?

Hath virtue gone?  
And sweet peace fled?  
Where angels stay?  
While we're the prey  
Of care and pain?

Ah, no! true Love  
Will no more flee,  
But in our hearts  
With joy he starts  
A true, glad strain:

And Hope aflame  
Joins the refrain,  
And Faith, white-armed,  
Looks up, encharmed,  
To Heaven, again!

For the Religio-Philosophical Journal.  
**I Wonder.**

BY MARY V. PRIEST.

At twilight grey, I look away  
To hills that kiss the sky,  
And wonder, if my airy self  
Might not beyond, and why?

If angel eyes in glad surprise  
Can look from that to this,  
Why may not I my members try  
To scale the heights of bliss?

Are clouds more dense in realms of sense?  
Do mountains never rise  
Above the vale of human wall  
To kiss the sun-lit skies?

If this be true, then man must rue  
His advent on the earth,  
His coming here all his dream  
Where death is in his birth.

For life is kind, is never blind;  
Is never bowed by Fate—  
Its source is Light, it knows no night,  
No laws too intricate.

Its vigil keeps in heights and deeps,  
Nor knows of laws that hold  
The human mind from help of kind,  
Within the human fold.

More wonder, then, that human ken  
Can not the hills outrun—  
Touch finger tips, kiss angel lips,  
Beyond the setting sun.

**Golden Words.**

When so many seem to forget the antecedents of our country's history, and prate so thoughtlessly about "God in the Constitution," or "Jesus at the head of political parties," the following remarks extracted from the "Address of Welcome" delivered by Elizabeth Cady Stanton before the Woman's International Council at Washington, March 27th, are fraught with much encouragement that all women have not lost their heads in this day of wild salvation armies and demented religious vagaries:

As to the amendments of the Constitution asked for by a body of the clergy to recognize the Christian theology in the Constitution and introduce religious tests into political parties, and platforms, in direct violation of article 6, clause 3 of the National Constitution, I think the majority in our Woman's Suffrage Association would be opposed to all such amendments as they would destroy the secular nature of our government, so carefully guarded by our fathers in laying the foundations of the Republic.

This freedom from all ecclesiastical entanglement is one of the chief glories of our government, and one of the chief elements of its success.

We can not too carefully guard against all attempts at a retrogressive policy in this direction. If there is one lesson written more plainly than another on the institutions of the Old World, it is the danger of the union of Church and State; of civil and canon law; of theological speculations in the practical affairs of Government. Surely the mothers who rocked the cradle of this Republic may be safely trusted to retain their sense in all their best efforts to establish in the New World a government in which the sound principles of our Constitution and Declaration of Independence may be fully realized—in which there shall be no privileged classes but equal rights for all.

Under a government and religion recognizing national beings the rights of conscience and judgment in matters pertaining to their own interests, above all authority of church and State, it needs no argument to prove the sacredness of individual rights; the dignity of individual responsibilities.

**Letter from Walter Howell.**

To the Editor of the Religio-Philosophical Journal:

After my engagement at Cassadaga had closed, I spoke in several cities, towns and villages in western New York. My time was fully occupied Sundays and week days in this locality, during the month of September, October and November, my sphere of work was in Central Ohio. During this period I was the guest of Hon. E. W. Bond of Willoughby. To his estimable wife and self I am indebted for a most enjoyable time and comfortable home.

Owing to the sudden return of Mrs. Ada Foye to California last November, I was called upon to occupy the rostrum at the Columbia Theater, Cleveland. Several times during my visit in this vicinity, I lectured at Kirkland, and my meetings were well attended by the non-polygamist Mormons of that district.

In the month of December I again made my headquarters at Buffalo. While in this city I am the guest of Mrs. Mattoon, for whose kindness and earnest co-operation I am lastingly indebted. There are many Spiritualists in Buffalo.

The months of January and February found Edgar W. Emerson and myself working together in the city of Cincinnati. Our audiences were large. There is but little doubt that the greater portion of the mass were drawn through Emerson's tests. The descriptions were given in his usual style, and with but very few exceptions were fully recognized. He left behind him many warm friends. Several of my discourses were published.

Early in March I returned to Buffalo, where I will continue to conduct Sunday services until May. On week day evenings I occupy the platform at many places within the area of Eastern Ohio. Northern Pennsylvania and Western New York. Easter Sunday our hall was elegantly decorated and a choice display of flowers converted the rostrum into almost a fairy-land. On Friday evening, March 30th, a most successful musical and literary entertainment was given, commemorative of the 40th anniversary of Modern Spiritualism.

The following week I visited Cincinnati as one of the speakers of the convention held in that city. My time is fully occupied until the ninth of May. I have not accepted other engagements on account of my contemplated trip to Europe. I sail in the City of Berlin, from New York on May 12th. After making a hurried tour through the British Isles, I shall visit the Paris exhibition and from thence to Germany. I have promised to return in time to be present at the opening of Cassadaga Camp Meeting, which takes place July 21st. The Board have engaged my services for the entire season, so that I have been obliged to refuse the many invitations to visit other camps this coming season.

Buffalo, N. Y.

**Somewhat Critical.**

—the Editor of the Religio-Philosophical Journal:

Our astute and critical friend and neighbor, "J. G. J.," who lives but a little more than a mile away from our house, across the Delaware State line, takes what he appears to believe is strong scientific exception to some of Dr. Wells' talk to Professor "H. D. G." in explanation of our ability to see with the natural eye, objects in this life, as printed in a recent number of the JOURNAL.

Quoting Dr. Wells' language, friend J. G. J. says: "You do not see objects. You see a reflection of them," and calls particular attention to the word "reflection" by italicizing it. Friend J. G. J. next goes on to paint the picture of an object on the retina of the eye is not a "reflected" image, but it is an image produced by the refraction of the rays of light coming from the object," etc., etc.

I have italicized the word refraction in the foregoing sentence quoted from friend J. G. J.'s article, wherein he has ventured to criticize the language of Dr. Wells.

Now, with all due respect for our venerable friend J. G. J.'s opinion and attainments, and that of our worthy ex-carnate friend, Dr. Wells, allow me to call on yourself, Mr. Editor, and the good professor, et al., as witnesses whether the moral poet put into the mouth of the chameleon, or the disputants about his color, be not apropos in this case, viz: "You all are right and all are wrong," since, according to the notion of your humble correspondent it is both by the reflection of light from objects seen, afterwards refracted by the lens of the eye, that we gain a knowledge of or see things in physical life. To my mind the matter seems to be self-evidently true; yet it is true that all do not, perhaps cannot see alike.

Let me say in this connection that the phenomena of vision in man is altogether dependent on the presence of that subtle agent in nature called light; and further, that none of the theories yet advanced by philosophers in explanation of it, are satisfactory.

From what friend J. G. J. and Professor H. D. G. remarks concerning it, I get the impression that they have adopted the one advanced by Huggins, namely the "undulatory theory," afterwards investigated and defended by such eminent scientists as Young, Fresnel, Brewster and others, as opposed to the corpuscular theory of Sir Isaac Newton. But it should be borne in mind that however plausible the undulatory theory may be, it nevertheless fails to explain "the immense power of resisting compression which medium ought to possess, in order to transmit transverse vibrations with a velocity so much greater than the motions of the swiftest planets or comets, is an objection against the undulatory theory that has not been satisfactorily answered."

But it should be remembered that the advocates of the theories named as well as those of the oscillatory theory of Mr. Rankin, suppose the existence without being able to positively prove it, of a universal luminiferous ether, to account for the remarkable "refractive" phenomena of light on which is based our ability to see objects.

Dr. Wells, as reported in the JOURNAL, only erred, in my opinion, when he said, "You never saw a real object in your life; nor did anyone else." This is plain, absolute, unmistakable language, and denial of what people with eyes in their heads believe to be a fact, viz., that they do see. People blind with the organs of sight—without them they would be blind—know that Dr. Wells, if they were real, the statement imputed to him, as given in the JOURNAL, is surely off his base, as he made it. A nice perception and understanding of the philosophical *modus operandi* of seeing objects, physical, is not essential in the practical every day concerns of life. To folks busily engaged with the common affairs of the world it matters not whether they "see" objects by "reflected" light, or "refracted" light, or both, so they simply do see them. And, if a man tells another that he saw a thing that the other did not see, it is, or ought to be enough for the hearer to know that his friend is not an infomur, or what he said he did, without his having to bear the infliction of a dissertation on the existence of an all-pervading, supposititious, luminiferous ether to help him understand the fact.

Aside, however, from the critics, let me now candidly say to you that in my opinion the outcome of the experiments as carried on with such scrupulous painstaking care by Professor H. D. G. and his co-workers, has done, and is doing, more to settle the question of the individualized life of human beings, and the ability of the departed to intelligently communicate with mortals in the flesh, than anything else the world has ever known. So for one, I bid them God-speed in the good work so auspiciously begun, and hope that they, as well as others, may long be spared to carry it on for the benefit of our less fortunate fellow-men, and that they may ever be willing to "render unto Caesar the things that are Caesar's."

WILLIAM FOOT.

**Church and State in Mexico.**

A company of pilgrims are on their way from Mexico to Rome. The Bishop, who is their head, was interviewed in New York. He stated that as ecclesiastics he and his clergy have no legal rights in their own country; but that President Diaz is liberal and on good terms with the Archbishop of Mexico. "It is the hope of the most intelligent church people that an agreement may soon be arrived at whereby the State Government will fix the salaries of the clergy." The prelate also indulged the expectation that the time will come when the government will prohibit Government employees from attending church in uniform. After this committing himself to the antiquated, and dangerous idea of a united Church and State the Bishop added that it was the general wish in Mexico that the Church should be placed upon the same basis in relation to the State that it stands on in the United States—"that is, to remove it entirely from all political associations."

It is difficult to see how the clergy are to be paid by the State and yet the Church to hold the same relation to the Government that all churches hold to the National and State Governments in this Republic. It is true that perfect religious toleration is maintained in some of the continental countries which pay alike the clergy of all denominations. But there is not the slightest possibility that the Catholic clergy of Mexico would consent to the payment of the Protestant clergy, who of late years have increased in numbers and influence. No political State that pays any body of clergy is either religious or totally free from the inevitable difficulties that such a relation engenders.

It is a sad commentary on the character of the religion that the Mexican clergy maintained that they have no legal status in their own country. Their civil death was effected by their own coreligionists. No foreigner interfered. No rival sect contributed a dollar or an idea to their political elimination. The conduct of the majority of their own profession was so thoroughly antagonistic to the real and legitimate determination of the masses of the Mexican people to establish political independence that no alternative to their suppression remained. It was a patriotic priest—Hidalgo—who really lighted the torch of Republicanism in the country and inaugurated the great struggle which finally eventuated in the establishment of the Republic. But he had few supporters among the clergy, and as soon as he was dead the influence of the ecclesiastical was cast almost solidly on the side of monarchy. They were the abettors of the French Emperor and his dupes Maximilian. They were so deeply inimical to the Republic that it was compelled to take away their influence in self-defense.

There is no danger of its rehabilitation. The people are masters. They will continue to rule. The clergy must be content with whatever favors the people choose to dispense to them apart from politics. Those who deserve support will receive it. Those whom they will not follow will not support the people will not fasten upon the National Treasury. Republicanism is too deeply rooted now in Mexico for reactionary tendencies to acquire any momentum.—Chicago Tribune.

An old Spiritualist of Jersey City, writes: We have but very little confidence in any of the professional mediums. We are tired of paying money for being swindled. Your editorial on the subject is very good. We have the most satisfactory results in our home circle.

Daniel Webster's great grandson is to marry a great granddaughter of Benjamin Franklin in June next, the ceremony to take place in Washington. The youth is Webster Appleton Edgar, son of Mrs. Jerome Napoleon Bonaparte, by her first marriage. She was a daughter of Boston, a granddaughter of Webster. The girl is the granddaughter of the late Gen. Emery.

**General Doubleday in Defense of Madame Blavatsky.**

To the Editor of the Religio-Philosophical Journal

I have read the attack made by Wm. Emmette Coleman on Madame Blavatsky, and as he is a man who deals largely in personalities, I cannot say that I am surprised at his averments. I saw a good deal of Madame B. when she was in New York. Attracted by the marvelous exhibition displayed in "Isis Unveiled" and by the novel explanations given in her work in regard to the physical and spiritual phenomena, I hastened to make her acquaintance. I studied her character and disposition carefully and came to the conclusion that she had an excellent heart, for she lived very plainly in order that she might give more to the worthy poor. When some Arabs were shipwrecked on our coast and left helpless and hopeless, she did not rest until a fund was raised to take care of them and send them back to their own country. I never saw the law but he was impeded by liquor in his shape, and do not believe there was a particle of it in her rooms. Had she been addicted to it I am quite certain from my extensive acquaintance with those who frequented her salons, that they would have referred to it or commented upon it. I do not assert that she objected to the moderate use of wine by those who were in the world and of the world, but I know she thought it a great impediment to any progress in Theosophy. The inner voice is deadened by the fumes of liquor.

It is quite true that Madame Blavatsky is an exceptional person. I have heard her at times express herself in language which was not all conventional and much more forcible than polite. I can also relieve Mr. Coleman's anxiety about her moral condition by assuring him that she actually did smoke cigarettes.

With regard to her marriage in Philadelphia, it was explained to me in this way: I was told that a Russian woman, to her, as she was called, had been impeded by liquor in her shape, and do not believe there was a particle of it in her rooms. Had she been addicted to it I am quite certain from my extensive acquaintance with those who frequented her salons, that they would have referred to it or commented upon it. I do not assert that she objected to the moderate use of wine by those who were in the world and of the world, but I know she thought it a great impediment to any progress in Theosophy. The inner voice is deadened by the fumes of liquor.

Another thing must be said in her favor. She never used her belief as a means of making money. She paid all her own expenses and asked no one to contribute. Her share of the profits was abuse, misrepresentation and slander. The wonderful manifestations given by her only took place as a means of illustrating some point in philosophy or in d.c. There was a penalty attached to these exhibitions of psychic power which only the initiated know. They were soiled by greed, and attracted materialism which was sweeping over the country, threatening to engulf all honor and honesty, all true progress, in a disastrous struggle for wealth and prominence.

It is easy for people outside of a society to ask questions and make suggestions, but there are some Theosophical secrets which cannot be made known to the public or become a theme for discussion. In such cases silence does not necessarily mean assent to a proposition. So far as my experience goes I have never found any one addicted to the study of Plato and the old masters—any one capable of understanding their finer and more spiritual meanings—who could for any consideration be induced to engage in any cheap thimble-rigging performance to obtain a senseless notoriety from gaping crowds. To those who know her, the bare assumption that Madame Blavatsky is that kind of a woman is utterly absurd, and does not need refutation. What she attained in the most vigorous way many of the arguments of those opposed to her she was too noble-minded to descend to the arena of personal abuse.

A. DOUBLEDAY, F. T. S.

**SOME CHINESE SUPERSTITIONS.****How Earth Spirits are Propitiated and Demons Driven Away.**

The superstitious beliefs and observances of the Chinese are numberless, and they occupy more or less the time and mind of every individual in the nation. Those here recorded are common among the people near Swatow. I am unable to say how many of them are purely local.

When a child is just one month old, the mother, carrying it in a scarf on her back, induces it to look down into a well. This is supposed to have a maligning effect, inducing courage and deepening the understanding.

A mother feeds her young infant from a cup rather than from a bowl or plate, because if bowl, being capacious, has an occult influence in making the child a large eater; while a plate, being shallow, causes him to throw up his food on slight provocation. The cup, being small and deep, insures his taking but little food, and keeping it for assimilation.

When the child becomes ill the mother gathers thorns from two species of plants and makes an infusion in which she washes the child, hoping to wash the disease, with the demon that produces it, into the water. She then carries the water to an open space where many people go to and fro, and there throws it upon the ground. As she goes from her own house the inhabitants of the streets she traverses shut their doors, to prevent the disease from entering their abodes. A woman of my acquaintance recently told me that, having a fear of demons, she did shut her door when a neighbor passed her house carrying water in which a child having fever and ague had just been washed, and the very next day she herself had chills!

If a child falls from a high place to the ground spirit money is immediately burned upon the spot by the mother, to propitiate the demon who is trying to pull the child down to destruction.

When a child has fallen there is danger that he may have left his twelve wits in the earth on which he fell, so the mother at once makes with her finger the motion of dipping from the ground to the child's chest. Thus she replaces in the child what might otherwise be permanently lost in the soil. If a man fall into a cesspool or well a long-handled dipper is used to dip out and restore to his bosom his scattered senses; then three sheets of spirit-money are thrown burning into the well, and a heavy stone is cast after it.

It is unlucky to leave much hair on a boy's head when he is old enough to wear a queue; therefore the hair should be shaved so as to leave but a small patch on the crown. Abundant hair is symbolic of a burden on the head, and a heavy queue may soon bring the care of a family upon the boy through the death of his father.—Popular Science Monthly.

**Sending Manuscript to Publishers.**

The best way for authors to send manuscript to publishers is discussed in the April number of "The Writer." The editor of the magazine says: "Editors generally do not care whether a manuscript comes to them folded or flat. A neatly folded manuscript can always be easily flattened out, and it is not likely to give either editor or compositor any trouble. Rolled manuscripts, not folded manuscripts, are what editors abhor. If a package of manuscript is very thick, it may be better to send it flat, in an extra stout manila envelope, or tied between two pieces of paste-board cut the right size and wrapped in paper; but an ordinary short manuscript, say one of twenty pages, may better be sent folded and inclosed in a stout envelope. If writers could see the torn and shattered envelopes that reach editors every day, they would appreciate the necessity of using stout envelopes for sending copy by mail. Strong manila envelopes are the best."

Mrs. Margaret Harrold, a successful oil-well owner of Franklin, Penn., a Spiritualist since 1861, writes: "Jesse Shepard seems to be in a peculiar frame of mind, and although he has been a public medium for many years, it is evident he has never been a Spiritualist. If he had he would know it were easier for the eagle to descend from its eyrie and consort with common barn-yard fowls, than for a true Spiritualist to leave his glorious attitude of spirituality when the refractory rays of spiritual truth are ever present, and connect himself with the church."

A young man in Maine is accused of having voted thirteen times at one election, and he is in a fair way to be convinced that the number is unlucky.

**ANTIQUITY OF THE TELEPHONE.****The Priests in India Have Used It for Two Thousand Years.**

"The principle of the telephone has been known for 2,000 years in India," was the rather incredible statement made last night by Fred Amesbury, who has just returned to New York after a two years' sojourn in the land of striped tigers and wondrous fakirs. "I do not assert, mark you," continued Mr. Amesbury, "that they use the telephone as we use it, or that they have any system of general communication. What I do say is that the high caste people have a method of communicating with each other by vibratory action on a diaphragm, just as we do, but it is confined entirely to their temples, and its existence has remained a secret until within a few years."

"I was in a town called Panj, about 200 miles from Madras, and while there became acquainted with an English officer named Harrington, who was a prime favorite with the natives because on one occasion he had saved a priest from drowning. He was a genial, pleasant fellow and had that peculiar magnetism about him that made and kept friends everywhere."

"It was through Harrington that I was enabled to learn the existence of telephonic communication and to satisfy myself of its antiquity."

"There are two temples in the village about a mile apart. In the interior and on the ground floor of each is a small circular structure which is guarded day and night from the natives as well as from strangers and is supposed to be the abiding place of the 'governing spirit,' but in reality is the terminus of the telephone line, which is laid underground from one building to the other."

"The superstitious natives regarded this little structure with the greatest awe and reverence, because they had seen demonstrated before their eyes—or, rather, ears—the power of this spirit to communicate with the other temple. They were required to make their offering in one building, and make known their wishes and desires. Then immediately replying to the second temple they would be informed of all they had said and done, although neither priest had left his post. This was regarded as a demonstration of the power of the spirit."

"We were unable to determine the composition of the wire that connected the two buildings. It was some kind of metal, but neither steel, copper, nor brass, although it closely resembled the latter. The transmitter was of wood and about the size of the head of a flour barrel, and to establish connection, instead of ringing a bell, the person wishing to attract attention at the other end stood close to the curious-looking thing and shouted: 'Ooey! ooey! ooey!'"

"This was answered by a similar shout, which, while faint, was distinct, and could be heard two feet away."

"After Harrington and I had gained the confidence of the priests—or, rather, after he had—we were given carte blanche to do as we pleased, and we talked to each other from one temple to the other for more than an hour, and were enabled to make an incomplete investigation."

"We learned that the telephone that we saw had been in use for thirty years. The priests were very old men, and they remembered that the line of communication had been renewed only once during their incumbency."

"They showed us the remains of worm-eaten transmitters and wooden conduits that must have been hundreds of years old. They claimed that the system had been in existence since the creation, and laughed at us when we told them that the same principle has only been applied in England and America within the last dozen years. In every part of India and in Burma this system of secret communication exists, although hundreds of travelers I have never suspected it. I believe that it dates back fully 2,000 years."—New York Graphic.

**Deacon Powderpost's Advice to a Minister.**

To the Editor of the Religio-Philosophical Journal:

In forwarding you a copy of the enclosed, I feel I am violating no privacy. It is evidently the desire of the venerable Deacon Powderpost to stamp out of existence not only your valuable JOURNAL, but every other liberal paper, and should be sent at once.

DAVID BRUCE.

ASHBURY PARK, N. J., MARCH 11, 1888.

REV. OREDAH WILLIAMS.—Dear Brother: You are much younger than I am in the ministry than myself, and from your asking me to forward you some spiritual papers, the RELIGIO-PHILOSOPHICAL JOURNAL, and the Journal of Man, or any other so-called liberal publication, I am led to think you are on the "anxious seat" of inquiry into this soul-endangering subject of Spiritualism.

To be brief with you, I have had little communication with Brooklyn since I made a hasty retreat therefrom last summer. Now I ask you, my young friend, what is the Christian world coming to?

It is the young of course, to have noted the changes in religious faiths the world is now undergoing; but verily this has become an age of startling irreverence. I can personally vouch for the following fact: Last Sabbath morning I absolutely saw Ebenezer May's son strapping his razor on the cover of the Holy Bible, the Divine Word! I looked at him in silent amazement one minute, and can you believe me? the lost soul closed one eye and with a smile exclaimed: "Pap, how is this for high-toned speechless; but in looking around, I fatigued the mystery. There, sure enough, lay open before me Davis' 'Divine Revelation'." My young brother, I have observed this irreverence has been increasing ever since the stretching of the first telegraphic wire, and has been much emboldened by the laying of the ocean cable! Nothing is talked of now but development—development in this thing or that! Everything is solved on the principles of electricity, magnetism or what not; and these carnal minded scientists talk of God's sacred voice in the thunder of Mount Horeb and Sinai, and even state the principle on which it can be done!

In the matter of faith I am absolutely getting ashamed of myself in these times of irreverent change. If there is merit in faith, the heathens are far our superiors. They never doubt. I assure you it behooves a Christian to be ever on his guard. As for this word science, I detest the very word.

I frequently detect myself in matters of pious fact absolutely exercising faculties requiring carnal reason!

What, dear Brother Twilight, are our once pious tabernacles to be surrendered as mere resorts for the display of millinery, fashion and music? Heaven forbid!

My young brother in the ministry, in speaking of Brooklyn as a modern Sodom, it must be understood that it is not alone in its wickedness, as there is not a church or pious tabernacle in the country but is more or less infected with this spiritual mania. You can scarcely believe it, but devout deacons, judges and once prominent lights of our churches are not ashamed—so I am credibly informed—openly and unblushingly to avow their belief in spirit intercourse!

Now take my advice: shun these dangerous papers you inquire about; shun their influence as you would the deadly shade of the Upas tree. This is the advice of your octogenarian friend,

AMIAH POWDERPOST.

**A Woman Printer.**

Several notable examples of women in journalism doing good work have been mentioned in this column, and it is now a pleasure to chronicle the fact of a woman conducting a job printing office and personally superintending all the operations. Some time ago a well known printer of this city died suddenly, leaving a large family and a job office with a good yearly custom as their only support. His widow immediately placed a competent workman, in charge, and her daughter, a young girl, with her, entered the office as a compositor with a determination to learn the business thoroughly. After a year or so the gentleman in charge determined to start out for himself, and the girl immediately took charge of the business and conducted it with remarkable success, and has displayed great heroism in overcoming obstacles.—New Orleans Picayune.

The Russian courts are severe in dealing out punishment for railway accidents. The court at Odessa has sentenced the local director and engineer of the Steam Tramway Company there to three months' imprisonment and to pay a compensation of 60,000 rubles for an accident which occurred on the line.

**Notes and Extracts on Miscellaneous Subjects.**

A Boston daily has established the fact to its own satisfaction that Job was an Irishman, for it attributes to an Irishman the phrase, "skin of his teeth."

A doctor at Virginia, Nev., who was arrested for not reporting cases of small pox, was home-whipped by a woman the next day for reporting one.

Miss Grace Arlie, a beautiful white girl of Toledo, had typhoid fever, and when she recovered her skin was as black as that of a negro.

At a railroad crossing near the depot in Adrian, Mich., is a sign bearing these words: "Prepare to meet thy God."

On a big rock at Saybrook, N. Y., is painted in large green letters: "Repent or you will go to hell!" and on another rock three or four feet off is painted: "Use Blank's Extract for Burns."

Florence Kelley Wischniewsky, daughter of Judge Kelley of Pennsylvania, who married a Russian student abroad, is now doing newspaper and other literary work in New York, and doing it well.

Cheverton one of the scientific celebrities of the century, is living quietly in Paris near the Jardin des Plantes. He is 102 years old, and although white-haired and dimmed-eyed he has suffered but little loss of intellectual vigor.

David Carnes of Linn County, Oregon, is 101 years old, hale and hearty, and his neighbors say that last winter he split 3,000 rails and repaired his fences with them. He was born in Washington County, Pennsylvania, in 1781.

A shrewd gambler took a room at a New Haven boarding-house, gave the boarders to understand that he was a clergyman, got acquainted with a number of Yale students; finally engaging in games of poker with them, and skipped the town \$500 or \$600 richer.

Mount Vesuvius serves as a gigantic barometer and thermometer for Naples. The direction in which the smoke from the crater blows indicates unerringly a coming change of weather twenty-four hours in advance. Also the approach of the hot and depressing sirocco.

Although Robert Bonner has owned the fastest horses in the country and is ever on the alert for new acquisitions, it is said that he rarely goes to witness a horserace and never bets on one. He never drives a horse on Sunday and never permits one of his horses to be driven on that day.

St. Thomas' Church, 14 Fifth avenue, New York, is said to have surpassed all others of the metropolis in its Easter floral display. The afternoon promenade on the avenue exhibited the flower craze to an unprecedented extent, even a favorite pug dog wearing a collar made entirely of violets.

Harriet Beecher Stowe is rapidly failing. Her memory grows more treacherous daily, and there are occasional intervals in which it is said to wander. The authorized biography of Mrs. Stowe, who will be written by Mrs. Florine Thayer McCray, who lives close to Mrs. Stowe in Hartford.

Miss Eliza Garner is a candidate for the office of County School Commissioner at Charleston, S. C. She is a woman of good education and some means, and proposes to donate her salary to the use of poor children who are unable to buy text-books. She is the first genuine woman candidate for office that has ever run in any Southern State.

One of the wrinkles among fashionable women during the summer will be to carry telescopes. Many strong telescopes, made so that they can be carried in a small compass, have been purchased to be used at seaside resorts and in traveling. It has been in vogue abroad for some time, but it is just being introduced here.

Considerable numbers of colored people are emigrating to California from the Southern States. One party of twenty-four men and women lately arrived at San Francisco en route to join a colored colony in Shasta County. Another party of 110 laborers, mostly men, have gone to Fresno to work in the raisin vineyards, and 130 more are to follow.

The subscription for the brave Nebraska school teacher, who stood by three little ones, wrapping them in her own clothes, till they froze to death about her, and then was unable to save herself as she might have done by leaving them before, and has now had both feet amputated, ought to run up into the four-figure numbers. It is already over two hundred dollars.

One of the tenant houses on the estate of W. H. Marshall, near Athens, Ga., caught fire a few days ago and would have been destroyed but for the bravery of his daughter, who shouldered a twenty-foot ladder, and running 100 yards with it, placed it on the burning building. Then mounting the ladder with a bucket, she carried up water. She soon had the fire under control.

A West Point cadet who bombarded his superior officer with a big baked potato was sentenced to dismissal from the service, but the President, in view of his previous good record and excellent scholarship, has commuted his punishment to the loss of all privileges during the coming summer and imprisonment within the police limits of the end of the summer campment. The young potato burler thus forfeits his three months' summer vacation, and will become well acquainted with his solitary little military tent.

A Sioux City man who had been bald for years was surprised lately to discover a patch of hair on the crown of his head. It came forth with surprising rapidity, and in a few days was several inches in length. The queer thing about it is that what little hair he had before was jet black, and the red lock covers only a small part of



In Church.

I feel a solemn sanctity,  
Sweet rest of soul is mine,  
My heart abides in peace,  
My heart is at ease,  
Grace, like a river, fills my soul,  
In chastened joy I feel,  
I feel religion's deepest power,  
My soul's a perfect fit.

A holy fervor penetrates  
My soul's remotest nook,  
An earnest, chastened, fervent joy,  
How neat that ribbon looks!  
The good man tells of Christian peace,  
The organ's anthem swells,  
I bathe in streams of pure delight,  
My dress cost more than Nell's!

O holy rest! O Sabbath calm!  
O chastened peace serene!  
I feel thy deep abiding spell—  
How downy is Miss Green!  
I feel a pure religious glow,  
O rapture undefiled!  
I know my heart looks so nice  
To those who sit behind!

—*Fannie Blaine.*

Two in One.

BY ELLA DARE.

[The following solicited poem was read before the International Council of Women by Mrs. Clara B. Colby.]

There is a mighty power in motion, sweeping on  
triumphant in its course,  
Unswerving in its aim and purpose, all conquering  
in its force.

Like the great heart-beat of nature, pulsing thro'  
the silence, soft and still,  
It fills the inner life with courage, and stirs it with  
a nameless thrill.

Like the surging billows of the ocean, chorus  
swelling into song,  
So the Right's victorious voices ring out the sad-  
dened strains of Wrong!

World encircling is this grand uprising from the  
spies-in-orient land,  
To the Western Star of Promise, shining down  
upon the counseling band.

From the infinite depths of being, from the Over-  
Soul of all,  
To the mothers, wives, and daughters, comes the  
mandate, comes the call!

"Listen to thy holiest aspiration," follow intuition  
as thy guide,  
Crown thy womanhood with freedom, that the law  
of God be justified.

Side by side stand man and woman, responsive to  
all human need,  
Helpful each unto the other—equal builders of the  
perfect deed.

Thus shall two in one be blended, working each in  
chosen way,  
For the royalty of racehood, for the dawning of  
the day.

When the sacred laws of home shall reign within  
the State,  
And the rulings of the nations be as just as they  
are great.

Mrs. Yeates' Features Obscured by White Vapor.

A writer in the *Medium* and *Daybreak* records the following:

Mrs. Yeates was on a visit to my house, August 9th, 1886, and while we were conversing about the progress of Spiritualism, all of a sudden Mrs. Yeates fell from her seat to the floor. As she fell she gave utterance to the words, "Dada, Dada," meaning "Father, Father." We raised her and placed her upon her seat. Her hands were very cold, and she was all of a shake. Then her guide said, "My medi-  
cine has been drowned." The guide then described very minutely a pretty little curly-headed boy, standing beside Mr. Robert Taylorson. The boy was drowned by falling off a bridge into the river Wear, at Page Bank, August 21st, 1881, and was Mr. Taylorson's son. The description was real and life-like, as both myself and wife were personally acquainted with the boy, for he, while in earth-life, was a daily visitor at our house; and I am positively sure that Mrs. Yeates had no previous knowledge of Mr. Taylorson or family.

Something in connection with Mrs. Yeates' mediumship considerably surprised and puzzled me, when I acted as chairman for her at Spennymoor, and that was the striking change which took place in her appearance, especially when giving descriptions on the platform, under control. Her head, face and shoulders seemed to be enveloped in a white mist, completely hiding the expression of her face, though I was sitting only a few feet from her. This change was noticed only by my friend, Mr. George Parker, and that before he became a Spiritualist. He says, that when sitting in the body of the hall, and while Mrs. Yeates was giving her address, he could see the lady and chairman clearly and distinctly, and mark every change of feature; but as soon as the first person stepped upon the platform to receive descriptions, a marked change took place: the lady became totally enshrouded in a white vapor, shutting out from him every expression of her face, although the chairman and person receiving descriptions were still distinct to him. The only other person in whom I have observed this change is Mrs. Britten.

An Indignant Corpse.

The other day in the streets of Belgrade the police found a man apparently frozen to death. He was identified and his body given to his friends, who naturally set about burying him. As the funeral was going to the cemetery the frozen gentleman so far thawed as to rap on the inside of the coffin (what a curious thing that our British corpse should have done the same thing), and he rapped so loudly that the funeral party halted. The hearse-driver, thinking possibly that such conduct on the part of the corpse was illegal, drove the coffin to the police station and gave the contents into custody for creating a disturbance at its own funeral. The police undid the coffin and the dead gentleman immediately sat up, and complained bitterly of the conduct of his friends in being in such a hurry to put him underground. —*Spennymoor Gazette.*

An ugly complexion made Nellie a fright,  
Her face was all pimply and red,  
Though her features were good, and her blue  
eyes were bright.

"What a plain girl is Nellie!" they said,  
But now, as by magic, plain Nellie has grown  
As fair as an angel's bright dream:  
Her face is as sweet as a flower new-blown,  
Her cheeks are like peaches and cream.

As Nellie walks out in the fair morning light,  
Her beauty attracts every eye,  
And as for the people who called her a fright,  
"Why Nellie is handsome!" they cry.

And the reason of the change is that Nellie took  
Dr. Pierce's Golden Medical Discovery, which regu-  
lated her liver, cleared her complexion, made her  
blood pure, made her breath sweet, her face fair and  
rosy, and removed the defects that had obscured her  
beauty. Sold by druggists.

Cataract Cured.

A clergyman, after years of suffering from that  
loathsome disease, Cataract, and vainly trying every  
known remedy, at last found a prescription which  
completely cured and saved him from death. Any  
sufferer from this dreadful disease sending a self-  
addressed stamped envelope to Prof. J. A. Lawrence,  
212 East 9th St., New York, will receive the recipe  
free of charge.

An organist was stricken with paralysis in a Lon-  
don church while officiating at a funeral, and died  
in a few minutes.

The Teacher

Who advised her pupils to strengthen  
their minds by the use of Ayer's Sar-  
saparilla, appreciated the truth that  
bodily health is essential to mental  
vigor. For persons of delicate and feeble  
constitution, whether young or old, this  
medicine is remarkably beneficial. Be  
sure you get Ayer's Sarsaparilla.

"Every spring and fall I take a num-  
ber of bottles of Ayer's Sarsaparilla, and  
am greatly benefited." — Mrs. James H.  
Eastman, Stoneham, Mass.

"I have taken Ayer's Sarsaparilla  
with great benefit to my general health."  
— Miss Thirza L. Cramer, Palmyra, Md.

"My daughter, twelve years of age,  
has suffered for the past year from

General Debility.

A few weeks since, we began to give  
her Ayer's Sarsaparilla. Her health has  
greatly improved." — Mrs. Harriet H.  
Battles, South Chelmsford, Mass.

"About a year ago I began using Ayer's  
Sarsaparilla as a remedy for debility  
and neuralgia resulting from malarial  
exposure in the army. I was in a very  
bad condition, but six bottles of the Sar-  
saparilla, with occasional doses of Ayer's  
Pills, have greatly improved my health.  
I am now able to work, and feel that I  
cannot say too much for your excellent  
remedies." — F. A. Pinkham, South  
Molunus, Me.

"My daughter, sixteen years old, is  
using Ayer's Sarsaparilla with good ef-  
fect." — Rev. S. J. Graham, United  
Brethren Church, Buckhannon, W. Va.

"I suffered from

Nervous Prostration,

with lame back and headache, and have  
been much benefited by the use of Ayer's  
Sarsaparilla. I am now 80 years of age,  
and am satisfied that my present health  
and prolonged life are due to the use of  
Ayer's Sarsaparilla." — Lucy Moffitt,  
Killing, Conn.

Mrs. Ann H. Farnsworth, a lady 79  
years old, So. Woodstock, Vt., writes:  
"After several weeks' suffering from  
nervous prostration, I procured a bottle  
of Ayer's Sarsaparilla, and before I  
had taken half of it my usual health  
returned."

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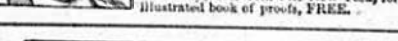
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E. D. HOLBROOK, Secretary.



Continued from First Page

grown religious keep this day. It has opened not only communication with the loved and gone before, but the way of communion also is ours. Others have found the way through other means, but the way to communion with God, is ours through the Hydesville raps. This communion is the highest condition of mortal. It is "the peace that passeth understanding," and it comes to all who honestly strive, diligently seek, and patiently grow in spirit and in truth. Out of the physical the spiritual is born; out of the manger Christ comes; out of the Hydesville house God has come to millions of hearts, and through this communion this peace abides with us.

"O, silently and tenderly  
The dawn of peace descends on me;  
O this is peace! I have no need  
Of friend to talk or book to read;  
A dear Companion here abides!  
Close to my throbbing heart He hides;  
The holy silence is His voice,  
I love, I listen, I rejoice!"

For the Religio-Philosophical Journal.

## FROM HERE TO HEAVEN

By Telegraph.

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 17.

Answers to Queries—Perfect and Imperfect Mediumship—Duality of the Mind—Detecting Disease in the Physical Body by Its Influence on the Spiritual Body—Complimentary Acknowledgments.

(Copyright.)

The following letter is from a Kansas editor, and as his queries are just the same that arise in the minds of thousands, it is thought best to publish his letter and our answer to it, as a regular number in the series:

PROF. G.:—I have read with interest your articles in the RELIGIO-PHILOSOPHICAL JOURNAL, "From Here to Heaven." I would be glad to have information on a few points. I have a highly esteemed friend through whom writing is done by Planchette, by her merely touching to the tips of her fingers. I know she is thoroughly honest. I have, however, found that the invisible intelligence controlling the instrument can give me no information the medium does not possess; for instance I will look at my watch and ask Planchette what time it is. The spirit cannot tell. If the medium knows the time, Planchette will promptly give it. I will sing a tune. When I touch the instrument, Planchette does not know the name of the song, Planchette does not know the name unless the medium does. I step into an adjoining room, speak audibly, and ask the spirit to write the words I have spoken. It cannot do it unless the medium heard the words, when Planchette promptly writes them. In short, Planchette can inform me of nothing, so far as I can determine, that the medium does not know, and yet the lady says she is not conscious, in any manner, of controlling the movements of the instrument. It writes freely and intelligently, and in different characters, but the thoughts expressed on religion and kindred subjects, are substantially the thoughts of the medium. These intelligences assert that they are human spirits, and claim generally that they are enabled to write their thoughts clearly and without mixing with the thoughts of the medium.

Now, have you ever tested Dr. Wells, or rather your battery in some such way as I tried Planchette? Is Mr. Rowley not himself a telegraph operator, and do you get any information he does not possess or that he does not entertain? Does Dr. Wells say that other mediums not possessing a knowledge of telegraphy, will be able to get communications in the same way Mr. Rowley gets them? If you have not already done so, allow me to suggest that you apply some test to the intelligence operating the instrument, and ascertain if it can communicate to you any information not possessed by Mr. Rowley. Apply the watch test, or sit in such a way that he cannot see what you mark on a slip of paper, and determine if the intelligence can tell you what figures you mark down or words you write on the paper. If the intelligence claims the power to see what men are doing, step into an adjoining room, and by raising up one hand, or both, or stooping over or getting down on your knees, ask Dr. Wells what position you are in. By applying some such simple tests as I have suggested, you can ascertain if the same objections can be urged to your telegraph instrument as I have formed against Planchette.

I have for twenty-five years been investigating Spiritualism, and have at times been not "almost persuaded" to believe, but did fully believe that I received communications from loved ones beyond, but every now and then I have run across something that would stagger me. I know as above stated that the lady mentioned does not intentionally influence Planchette, and yet all her communications are colored largely by her belief, and no reliable information is gained that she does not first possess.

In the interest of truth, will you kindly inform me of the result of your experiments in the line I have suggested, either by writing me or through the RELIGIO-PHILOSOPHICAL JOURNAL.

THE ANSWER.

89 EUCLID AVE., March 27, 1888.

G.:—Now, Doctor, what explanation have you to offer concerning the lady and the Planchette, etc.?

Dr. Wells.—First we will say with regard to the young lady and the Planchette that the whole question hinges upon the honesty of the medium, or the controlling spirit. I need not say all, though, as relates to the spirit, for it may possibly be honest and still not be able to become *en rapport* with this critical, positive gentleman. There is where the most important point hinges. Now, for instance, when this gentleman goes into another room and tries various experiments, the controlling spirit must either see or feel or both through the gentleman himself, as he is the only physical, sentient being that knows what is taking place. If the spirit cannot become fully *en rapport*, he is as blind as the lady in the next room and could guess as well only, but no better. Now I am impressed that the lady in question is a medium, and that the spirit can see and hear and think through her, but the knowledge obtained must savor more or less of the mind of the medium. While this is true, it seems that the controlling spirit cannot get control of her organism closely enough to give his own thoughts on subjects of which she knows nothing. But in case of Mr. Rowley and this instrument it is different. But first let me add that if the lady were to become wholly entranced and then write, she would, no doubt, be able to satisfy our friend on those points.

Now again referring to Mr. Rowley and this instrument, will say, that so long as he is not in the trance state, we must use in a measure his cerebrations; and while we can and do day after day discuss matters of which he knows positively nothing, still we do it all subject to natural laws. We go on the principle that two bodies cannot occupy the same space at the same time, and if he is occupying his own brain, some one else cannot. So we as a spirit hand over certain facts to his spirit, and his spirit in turn transmits it to the brain, and then his own spirit (excuse repetition) transmits it to Rife's spirit (or rather Rife himself, the spirit is the man), and Rife telegraphs it back to material Rowley who reads it; and the fact is that his spirit independent of the

material organism, had it before Rife got it at all, but Material Rowley was unconscious of it until by means of the telegraph sounder it reached him through his physical ears. Do you see?

G.:—Yes; if you mean to say that Rowley is double. But how does that harmonize with his reading a paper while you send telegraph messages through him as in the metaphysical experiment we tried some months ago?

Dr. W.:—On this theory (fact) that in that case we doubled our battery and we ourselves dictated to Rife, giving Rowley's spirit over to his own body, but mind you we took enough brain aura with us from Rowley to make the connection between the two. It was weak as you know, but it was like well we had to keep reaching over for a new supply, and what we wrote came in jerks, just as we, if I may use the expression, stole from Rowley. Understand now that Rowley the physical cannot possibly know beforehand, but as a spirit separate and apart from the physical environment, we can under favorable circumstances converse with him, when he is sitting (that is the bodily man,) at rest, never suspecting that he is a duality. Here is a point that I would like to dwell on if I had more time. How often every man stops and as he calls it, argues with himself. How could that be possible? True he may hold up a proposition before his mental mirror, and take a good view of it and mentally discuss it pro and con; but there the elements would not be conflicting. But now for instance, take the abused wife. The husband perchance beats her until she is black and blue. She hates him for the moment; or thinks she does, and swears eternal vengeance. But when she tries to force herself to call in the officers of justice, she cannot compel herself to do it, though she really and truly desires so to do.

When a man wakes up in the morning his spirit or something says, "Get up." The physical man, who is invariably the laziest, says, "Lie still." The man, or one of him, is anxious to hurry down to business. He lies there and argues, or rather Smith A argues with Smith B, and whichever is the strongest wins. There is no denying this duality, and when Spiritualists and scientists, (occasional) they are one) understand this fact, much that now puzzles them will be understood. There is nothing in this to contradict anything that we have asserted before, or any points that have been proven. I say that if our friend will scan the pages of spiritual history, he will find thousands of facts that he can put his fingers on, showing where mediums under control have spoken in various languages unknown to themselves; and the cases where illiterate and ignorant persons in their normal condition, arise to Alpine heights in oratory and logic, when under spirit control. Who was it that spoke to Joan of Arc? Whence came those voices that carried her through the victory—but through traitorous acts of her friends who owed to her their lives and liberty, finally to an ignominious—no not to an ignominious—but to a martyr's death. Who is it that tells young Hoffmann how to play? Is there not some old master lingering the key-board of his brain. Verily, I say unto you, that he knows nothing of what he shall play, and is really as much mechanical as the piano and key-board. A Beethoven, a Mozart or a Wagner may be touching the proper nerve centers, and the thought flashes through his mind with lightning rapidity, what note on the piano to strike. He knows he does it but knows not why.

G.:—Can a telegraph instrument like this be worked through almost any medium, whether he understands telegraphy or not?

Dr. W.:—It certainly could be done and has been done, without any one present to read it. I think the K—'s have it now.

G.:—Can you become *en rapport* with me so as to see what I write or do?

Dr. W.:—No. If we could, we could telegraph through you perfectly.

G.:—Well, suppose I were sick and you were sent to diagnose my case. How could you tell anything about my condition?

Dr. W.:—In this case we become *en rapport* as nearly as possible with G. No. 1, the spirit, and through him we sense every ailment he is heir to, providing it comes from direct causation. We do not as we have often explained to the Doctor here, see the material body. We only see the spiritual body, and sense the imperfections of the physical as they make an impression upon the spiritual.

G.:—I fail to see why you need to employ Rowley No. 1, in order to reach your operator Rife, that he may operate upon Rowley No. 2 physically.

[This question opened the way to a lengthy discussion of the duality of the mind. The remainder of this interview must be reserved for the present for want of space.]

Concerning Brother D's suggestion of tests etc., I ought to call attention to the fact that all the previous papers, especially the first eight, are overflowing with evidence that Dr. Wells communicates through Mr. Rowley information that Rowley could not possibly have been in possession of. It seems strange to me that a man who claims to have read them all could doubt this or need any further assurance of it. However, this cross examination, as it were, enables me to present the matter in a little better light, as to why the spirit can see the circumstances surrounding some people and cannot see those of others who are less mediumistic. All the physical things that he sees, or hears or feels, he must see, hear or feel through some one as a medium; but with a good medium the spirit can sense magnetically many things that the medium could not see, hear or feel; and the spirit may observe it through one medium and report it back through another medium, as Dr. Webster has done with me, establishing the genuineness of a trance medium's communications. Mrs. Standen, by giving the same through Mr. Rowley's telegraph; or as the spirit who gave the message by writing between two slates in Buffalo, and then answered up according to promise by telegraph here in Cleveland. (See Paper No. 8.) And so the testimony in chief is brim full of evidence that Mr. Rowley not only cannot operate this instrument to make it say anything, but that he does not know a moment in advance what it will say, and much of the information which has been reported through it is such as from the nature of the case he could not know, until he got it from the sounder at the same time that I did.

In the MSS. for No. 8, I gave a statement from Dr. Whitney showing briefly his attitude toward the profession and among other things that Mr. Rowley is not in any sense a physician, has never attended a medical college a single day nor studied medicine anywhere; knows nothing about the nomenclature of medical science and could not possibly be the originator of the diagnoses, prescriptions, etc., that are received through this instrument, even if he were allowed to have his hand on the key and operate it himself. But the editor, very wisely, too, suppressed Dr. Whitney's statement as likely to do the cause more harm than good, because

the public is so sensitive to anything that savors of advertisement. It was not the editor's fault. The dear public has only itself to blame, and will continue to lose many a good thing just so long as its attitude toward the professional world is such that a man cannot make a frank statement of a scientific fact without being suspected of sinister motives. Let every reader ponder this well and resolve to do his part to make society as a whole more magnanimous. If "Handsome is that handsome does," we may with all propriety reverse it and say, Evil is that evil thinks.

In closing this number I wish to express my grateful acknowledgments to the many writers for the JOURNAL, for the words of genuine appreciation they have so generously scattered all along through its columns. Also, many very cheering letters have reached me through Mr. Rowley or Col. Bundy. They have come from far and near throughout this country and England, from people of all beliefs, and people who formerly had no belief; and while their compliments are couched in many varied forms of expression, the general burden of them is, "God bless you and Dr. Wells for relieving us of the oppressive fears and doubts that have heretofore hung like a pall over these momentous problems of life." Most of these letters I have answered personally, but think it proper to make public mention that although fault-finders will naturally take more pains to assert themselves, and straw thorns in my path, yet those who bear roses have also made themselves felt, and have made me to realize in still another sense that "Love lightens labor." H. D. G.

### NOTES FROM BOSTON.

STARTLING EVIDENCE OF THE DECEPTION PRACTICED BY MATERIALIZING MEDIUMS.

By the Editor of the Religio-Philosophical Journal.

The Boston Spiritual Temple Society meets regularly every Sunday at Berkeley Hall, holding two sessions, both morning and evening; said hall having a seating capacity for 400 people. It has a large and efficient board of managers who procure the ablest speakers and as a consequence this society is the largest and the best in Boston. For the month of April Mrs. R. S. Lillie is the lecturer, with Mr. J. T. Little as the vocalist. Mrs. Lillie will also occupy its platform during the month of May, excepting the closing Sunday (unfilled), at which time Mr. and Mrs. Lillie will then be on their way to the Oakland, Cal., camp meeting which will be held in June. They will be accompanied by Edgar W. Emerson, a well known test medium.

The Boston Spiritual Temple Society has met with a great loss in the decease, on March 4th, of its treasurer, Mr. Wm. A. Dunklee. He was one of its founders and a charter member and passed on to a higher life at the ripe age of seventy years. He was a saint in its full and true meaning and the greatest praise and truth that can be offered to his memory is that no one could speak ill of him. He was an efficient and reliable officer and a man of sterling worth. The funeral service was held in Berkeley Hall, where his society meets, and although taking place on a week day, it was largely attended, every seat being occupied, every officer and director, comprising a board of twenty-two persons, being present. Mrs. A. H. Coffey-Luther and Mrs. R. S. Lillie both delivered eloquent and feeling addresses of consolation and comfort to the sad audience present. Our material and physical loss is his spiritual gain, and in our bright light of the cheering spiritual philosophy we know he is still with us and that we can commune with him.

On Saturday, March 31st, and Sunday, April 1st, this society celebrated at Berkeley Hall, the fortieth anniversary of the advent of Modern Spiritualism. Three sessions were held each day, and having full houses, the result proved a great success, both in point of numbers and financially, the treasury being enriched \$225 therefrom. On the Sunday forenoon meeting a large annex hall was partly filled with standers, and so anxious to hear and receive were they, that on account of the great distance from the speaker, they were content to wait, and stand, and only now and then hear a sentence. There was such an overflow of attendants at this meeting, that the treasurer was compelled to stop the sale of tickets. Last anniversary the societies united here in a grand union celebration, but on this anniversary each society felt strong enough to go alone, excepting the Ladies' Aid Society and the Lyceum No. 1, which united and engaged for Saturday the large Baptist Tremont Temple, seating 2,600 people, and for Sunday Paine Hall was secured. These halls were filled at each session.

The First Spiritual Temple Society, corner Exeter and Newbury streets, commenced its anniversary celebration with the inauguration of a Children's Lyceum called the Temple Fraternity School and its projectors are receiving much encouragement from its rapidly increasing attendance. Mrs. Kate R. Stiles and others are the guiding minds in this new movement and I hope that success and prosperity will attend it. In a recent issue of the *Banner of Light*, I noticed that Miss M. T. Shelhamer spoke good words for these much needed schools of spiritual instruction, and we wish there were hundreds of them in operation. Why do not more Spiritualists take their children with them to the meetings or to the Sabbath Schools of the Spiritualists? I know that many Spiritualists permit their children to attend regularly old theological Sabbath Schools and in pursuing such a cause of error they will have cause for regret later on.

On Sunday, April 15th, the Boston Spiritual Temple Society had a large meeting, 400 or more people being in attendance. Mrs. R. S. Lillie, as usual, was grand in both her discourse and poem; the former is generally made up from various questions on kindred subjects and the latter is always an improvisation; this manner of answering must suit a skeptical inquirer. There is no "don't know" nor any hesitation in Mrs. Lillie's replies to the many interrogatories, of which there are half a dozen or more each session. This society is so well pleased with the satisfactory labors of Mr. and Mrs. Lillie that they have been engaged for six months out of the next season of eight months, commencing October, 1888. Mr. John Curtis, of Boston, is a frequent attendant at her lectures, is a level headed common sense gentleman of leisure, having retired several years ago from a large clothing business, in this city, in which by honesty, diligence and strict attention he has amassed a handsome wealth. (He resides at the popular Clarendon Hotel adjoining Berkeley Hall, and Sunday noon of the 15th of April, at the close of the meeting, about two dozen of its officers, directors, members and attendants, with Mr. and Mrs. Lillie, accepted an invitation of Mr. Curtis to visit his parlors and in-

spect five or six cartoon boxes of wearing apparel, wigs, mustaches, cork stiffs, white shawls, mosquito netting, lace, etc., which had been captured, mainly by Mr. C., in the frequent exposures of the Boston mediums, who are engaged in fraudulent materialization. He said, it comprised material from all of them except one medium, and now being so well known, he could not get admission there. The collection came from the Berry sisters, Mrs. Ross, Mrs. Fay, Mrs. Fairchild, Mrs. Bliss and Mrs. Holmes.

What a varied collection of stock used for purposes of deception, from a cap and blouse of a "Billy the boot-black" to the satin robe of a "Queen of Sheba," from a military garment of a "Capt. Hodges," to the cork stiffs of a high-up "Ancient," from the highly colored blanket of a feathered "Montezuma" to the soiled long dress of an "Infant cherubim." These garments had been used so much in the materialization shows business, that many of them had been torn or worn through and then patched in a rough and bungling manner, and withal were so stained and dirty that gloves were almost needed in the handling of them. In all, I think, about a hundred pieces were shown, and each one is labeled with an immense tag informing the beholder from whom captured and the date, with name of character represented. Each cartoon box had about a pound of camphor in it to preserve and sweeten the contents, if possible.

Mr. Curtis is doing Trojan work in his endeavors to carry out something towards a purifying process in the materializing lion, and true mediumship will be a gainer thereby; he has received a number of anonymous letters threatening him with bodily injury, and one writer went so far as to intimate an assassination probable; Mr. Curtis having learned the writing of these cowards, he knows his would-be assailants and does not fear any of them.

Among the assembly at the exhibition referred to I noticed Capt. Richard Holmes, President; Mr. Wm. H. Banks, Vice President; Mrs. Mary F. Lovering, Cor. Secretary; Albert F. Ring, Treasurer—all officers of the Boston Spiritual Temple (the latter is the principal one of the grammar schools of Boston); Mr. Rogers, a director who remarked that he thought that he had about \$120 interest in the garments exhibited, because he had paid about that sum to one of the named Boston frauds to see the so-called materialized form of his deceased sister; Mrs. Lucy N. Mellen, President of the Ladies' Industrial Society, and Mrs. Glover of the Ladies' Aid Society.

Mrs. Lillie made remarks deploring the immoral condition of those engaged in this nefarious and unholy work, and believing there was more fraud than genuine in the materializing séances. In conclusion she said she knew there was genuine materialization though. Mrs. Wm. H. Banks related some of her experiences, doing so with so much feeling and emotion that it added great weight to her remarks and closed by stating that she had the knowledge of the truth of materialization. Mr. Curtis followed by offering \$1,000 for a genuine case of spirit form materialization with the medium under test conditions. David W. Craig of the well known firm of Craig & Tucker, of 60 Sudbury St., said he could produce the genuine materialization; if not he would forfeit a larger sum than Mr. Curtis would on his side.

Mr. Craig and his wife have recently made a visit to Mr. Rowley, the telegraphic medium at Cleveland on purpose to investigate that phase of mediumship, which is there receiving so much attention, the very interesting accounts of which have been published in the RELIGIO-PHILOSOPHICAL JOURNAL for many weeks. Dr. A. S. Hayward stated that he knew a genuine materializing medium who had done seventeen years of private work in that line; no fraud existed there; she did not need any money and never received any. All of these advocates regretted the existence of more fraudulent than genuine cases, though.

The meeting was brought to a close by a unanimous vote of thanks to Mr. Curtis for his exhibition, followed by a statement from him that he believed in the mental phases of mediumship. GUILLEME.

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## A REVIEW

OF THE

Seybert Commissioners' Report

BY

WHAT I SAW AT CASSADAGA LAKE

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest.

After a happy and appropriate introduction of the subject, with all needful explanation, concerning the bequest of Mr. Seybert, the author gives in the first chapter his "Open Letter to the Seybert Commission"; Chapters II, III and IV, are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V, treats ably of the Bible on Spiritualism; Chapter VI, has for its motto "In my Father's House are Many Mansions"; Chapter VII, contains C. C. Massey's Gp'n Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII, gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX, consists of the "Report of the London Dialectical Society," made in 1869; Chapter X, gives Professor Crookes's testimony from his "Inquiries into the Phenomena of Spiritualism"; Chapter XI, gives further testimony from two witnesses; Chapter XII, "Summary," and the Proscriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong, book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerilities as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant wit and fine sarcasm, with benevolent and an exquisite touch of pathos, its vigorous, manly, and, above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced thought of the day.

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